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CONTENTS:

FIRST PAGE—Synopsis of Lecture given Through the Guides of Mrs. A. M. Glading before the Union Society of Spiritualists of Cincinnati.
SECOND PAGE—Home Circles—Mediumship—The Psychograph—By Hudson Tuttle; The Population of Hell—Experience with Mediums, by H. H. Warner; We Grow in the Sun, but Suffer from the Storm, poem, by Eliza Lamb Marry; Over the House-top, concluded; A Pleasing Criticism, by Lyman C. How; Criticism, by Dr. H. H. Brigham.
THIRD PAGE—The Wonders of an Egg, by C. G. Belcher; Is Spirit Matter, by Alice Lindsay Lynch; Remarkable Rivers; The Mutual Aspect of Truth; Printing and Paper in Egypt; Advs.
FOURTH PAGE—Editorial: Stray Thoughts; Love; The Fate of all Religion; Nature's Mirror; Journeys in the Post Office; Organization; The Outlook; "Love Ye One Another"; To Inquire; Special Notice; No More Stamps, Please; Literary; Ancient Bridges in China.
FIFTH PAGE—Correspondence; Briefs and Personal; The Perfect Harmony; Advs.
SIXTH PAGE—Ladies Department: The Little White Heavens, poem, by Eliza Wheeler Wilcox; Alice and Phoebe Cary, by J. B. W.; Pretty and Toi-wor Hands; Cleaning Windows; A Horrible Blunder; Hint to Housekeepers; Spiritualist Meetings; Advertisements.
SEVENTH PAGE—Youth's Department: Some of the Foreign Capitals, in rhyme; Socotrom Analysis; Thermometers; Facta Concerning Whales; The Driver And; Brooklyn Bridge; Test of Citizenship; Let 'em Rap, by J. W. Debut; The Immortality of the Soul, by Mrs. H. S. Austin; Advertisements.
EIGHTH PAGE—Wells and Bundy; A Marvelous Cure; "Out of the Abundance of the Heart the Mouth Speaketh"; Advs.

THE ROSTRUM.

THE DUTIES OF MANKIND.

Discourses by Mrs. A. M. Glading before the Cincinnati Society of Union Spiritualists. Sunday, December 29th, 1889. Specially Reported for the Better Way.

MORNING LECTURE.

As I take that thought this morning it seems as if I am part of the human family. I shall take my place upon the arena of active, every day life.

Human faults and human experiences, the transition that I have passed through which we call death has enabled me to present a few of the varied experiences in life here in the spirit land. Let me mingle with you once more through the instrumentality of our medium, and give you the benefit of my knowledge realized by that happy condition of immortality.

Much of the blind superstition, many of the unpleasant environments in your earthly life, might be dispensed with could one and all realize that upon them alone must fall the mantle of love, unity, peace and harmony. How many women there are who are responsible for the follies committed by the little helpless children God has entrusted to their care.

The simplicity of the little ones naturally causes them to take on the conditions, follow the example, and act as their mothers do. They will wear warm furs around their necks, while their knees are uncovered, unprotected, and nearly bare, exposed to the bitter winds, and too often thus will they sow the seeds of a disease that takes them away from earthly parents, and leaves the aching hearts desolate when all is over of the labor of love for their little ones. I am surprised, sometimes, to hear such parents deploring their loss as if another were to blame, for the untimely end, than themselves.

How foolish to lay the burden of their grief upon their Heavenly Father when they and their ignorance alone were at fault.

The errors in the every day life of the parents affect the mental and physical condition of their children. So that the father who is addicted to the dreadful habit of free use of tobacco, surrounded by unpleasant influences, associations, and is irritable and unmanly, setting this deplorable example constantly before the little boys of his home circle, may not hope to have these same chil-

dren escape from falling into the horrible pitfalls he is at this present time occupying, instead of being noble, useful, refined and manly men. These are some of the duties, responsibilities and examples for your earthly charges. What greater task will you have to perform, when, after the flowers have faded away from your once happy home, the leaves are withered on the bud of promise, and all that was once so bright, and you anticipated so much joy from, lies cold in the embrace of death before you.

For your care, love, or neglect of these blossoms are you to render an account to Him, who counts the hair of your head, and not even a sparrow shall fall without his notice.

Oh! dear friends, awake to the ever abiding consciousness that you of today have a duty to perform, and one that God intended above all other obligations of life, the holiest, purest and blest. If sorrow, anger, or separation has caused you to be morbid, morose, or sad, pray resolve now to be better men and women, take up the burden of life again with the love of humanity in your hearts, and the sustaining love of your spirit friends around and about you, to comfort, strengthen and keep you in the days of affliction and adversity, as well as those of prosperity and sunshine.

How much happier, stronger and better developed might the children of earth become if all would but realize upon them falls the mantle of love, and in their hands rests the key that unlocks the door that leads to perfect contentment here and foretells of life everlasting among the loved ones who have gone before to prepare a way for them. If man, who is so sensitive to the varied influences and environments of life, would but allow his light to shine, make the most possible of the gifts he is so bountifully blessed with, control the harsher, coarser part of self, let love and self respect guide him in his daily associations with his fellowmen, how much better would the world be today—benefited by his example, and cause his friends to lead purer lives in imitation of his glorious achievements and teachings.

If such men, struggling in the world for honor, position and success, would stop and ask themselves what they perchance are doing to help some fallen brother, who, in the journey of life, has tottered and fallen by the wayside, then might he learn to do unto others as he would have them do unto him.

O! my dear friends, be charitable, true and earnest; resolve to live from this day and hour nobler, purer lives, feeling that a host of dear ones, once dwellers in a poor mortal body, have done away with the sorrows and sufferings of an earthly state of existence, and are bright spirits in the angel world, beckoning you to come up higher, and preparing a more beautiful home for your tired, world-weary body than any earthly abode can ever be.

If we would all be in rapport with our spirit friends, come under their gentle and loving influence more, how much better would be our race, when run here, and brighter the angel home on high; happy and blest they are who "learn to labor and to wait."

Then will come a clear conception of the duties man owes to man, in an harmonious brotherhood, children of truth, honor and progression, equipped for the battle of life, gloriously earning the distinction and position God intended for him, and at length wearing the crown, in a peaceful, heavenly home, reunited with the loved ones who have preceded him across the River into the realm of love, light and holy communion with the dear ones.

How dwarfed must be the mental and physical condition of children of sin, ungoverned their temper, unruly their actions, and unhappy their existence.

The precept and practice of all holy and religious sentiment is the outpouring of the human heart. It springs

forth in a rich flow of noble deeds, loving words and religious and truly courageous teachings.

Verily is every child endowed by the Creator with the spark of holy light, religious fire, that burns brightly or dimly, as we follow the teachings, and fulfill the promise made in our savior's birth, life and death for us, his children. May we all live and be genuine Christian workers for the welfare of humanity and the progress of our race.

Think how many poor women there are out on the broad highway of life, toiling hopelessly, struggling uncomplainingly, out of their proper condition; we often meet them on the street, pale, haggard and care-worn, the cheeks sunken, there is no glow of sparkling beauty or robust health. Oh! would that every person within the sound of my voice would resolve now to help suffering sister members of one earthly family, raise the weakened, oppressed and down trodden. There are reasons for those lines of care, a solution of the problem as to why the form is bent and sunken; the eye haggard and dim. All leading to the premature death of the possessor, and early blight, which she is carrying on, by disobeying the laws of health that govern her being. While others fill an early grave, in their young womanhood, from partaking of unsuitable food, breathing impure air, living contrary to the purer and better impulses of their womanly nature. May we help such wherever they are.

If man and wife, who are mutually helped by each other's characteristics and developments, would strive to grow intellectually, morally and spiritually, then we would, indeed, have a well rounded out character in our children.

By the acts of loving harmony, should even the least of these, find that blessed peace and joy which comes alone to them who love the right for justice sake, and are conscientious in the discharge of their duties. Pray you, learn to forgive and forget those who have wounded your spirit and tried your patience so long.

Strive to make the future happier than the past has been, and brighten the lives of all God has surrounded you with here. You should forget your wounded side and return good for evil, practicing the holy teachings of one who taught us by his noble life to—"Love one another."

THE CLOSING YEAR. EVENING LECTURE.

"Our Father who art in heaven" has been lifted from many tongues to-day, from pulpit and home circles.

O! thou divine Infinite Father of Love! Bless us, thy children.

Draw thou nearer unto us, and may we all realize that thou art our Father and our Mother, God of Love.

May the harp of goodness, purity and love pour out a rich strain of voluptuous music, a balm to our suffering, and delight to the weary and oppressed of thy children. May we hear the notes of gladness, peace and hearty good cheer ringing out with the dying year, ushering in the new year of promise. Oh! let the music reverberate upon our sensitive ears until we shall be filled with the heavenly strains from the spirits of thy loved ones gathered home. Make us strong when we are weak, guard, guide and keep us by thy loving care and watchfulness over us all forevermore.

The speaker delighted her magnificent audience by next reading a beautiful poem entitled: "If I should die to-night." (There was not a murmur throughout the entire audience, every seat was occupied with our most intelligent members, and many of their interested friends accompanied them to hear the earnest discourse and be benefited by the excellent tests or psychometric readings. Mrs. Glading is one of our great favorites among the many gifted speakers who discourse to us from month to month.)

The years which we have passed through have been years of activity, and in them has the grand truth of our religion grown and spread broadcast over this country. Bringing us to the subject upon which we speak to night, "The Closing Year." The year just passed has been one of unusual growth in the belief, investigation, and free thought of modern Spiritualism. When the angels shall turn back the pages of history may the year 1890 have many of the brightest and best principles of our faith, and therein be recorded the progress of our doctrines. When the few more days shall have passed that remain of the closing year, may they add new experiences and knowledge. May the dawn of 1890 come with its outspread wings of hope and promise, bringing rich fruits to be garnered in God's glorious harvest.

As we take a retrospective glance over the years passed through, of achievement, in our labor of truth, we realize how bountiful are the mercies of God, and the good that is sure to come to all who obey his commands. Our memories afford us an opportunity to recall the blessings which we have enjoyed as individuals, and thank our Heavenly Father for his living care over us, in our journey over rugged pathways in life.

Their memories and the record of their experience, who have passed out of our scale of existence into the broader field of labor, are as dear to us now as, when in daily association with us, we walked by their side, hand in hand, upon the earth plane.

As I look into the faces of many here to-night, see the white hair of old age bent with the weight of years, the forms of men gradually nearing the border land, I am reminded that perhaps soon, ah very soon, their actions, whether good and pure, or wicked and vile, shall all be written upon the page of the year that is dying.

O, pray do not blot the page. It is so white and beautiful, but a single error will blacken and deface the leaves, which time nor eternity cannot erase. May it not be that ere another new year is born some will be wrapped in the cold embrace of death.

Then comes the transformation, the entering into the spirit world to advance and grow by the laws of progression.

A time that ought to be celebrated in the year above all others is the birth of Modern Spiritualism. Let there be a reunion among your people when the anniversary of the first little rap shall be noted among you. Do not allow anything to interfere with the observing of these events in our history and belief.

We are to cherish within our ranks the blest objects of these ministering angels, the instruments through which angel friends are enabled to speak to the loved of earth.

May those who are among us during the year that is about to commence be welcomed, surrounded by happy faces, and strengthened by daily association with us in this their field of labor, bringing young converts to the beautiful philosophy of spirit communion.

We owe much to the past, and appreciate the progress we have made in our wide range of territory. The little rap of the Fox sisters has been read of by persons from the far west to the distant shores of the ocean and the sunny south, and carried again to the rocky shores of New England. All over our broad land are circles in the homes of our most refined and intelligent people—moving to us clearly that we are marching onward and upward, achieving much of good, and overcoming many of the petty annoyances that in the early part of the present year seemed to threaten danger to us.

But rarely does the truth prevail. We have surmounted difficulties, and stand to-day upon the brink of another year of glorious achievement. Then there are some darker pages, as well as those of promise, in our history. We have every reason to hope that the future

will be brighter, and in the year to come we will realize more victories than in those gone by. Looking back to the better days, when, perhaps in the long ago, we had our loved ones with us always, we imagined that much of the sunshine was gone out of our homes, and yet we are aware of the blessed truth that they are not dead, but simply gone before us, have not left us here, but they ever hover near, and in many ways make us feel their loving presence.

The writing mediums, with slate and pencil record the message of love to the heart-broken parent of earth, that the dearly loved child has not left them or the earthly home, but is always present as a ministering angel, one of God's redeemed and loved. She daily visits her abode, which she only left a little in advance of the other members of her family.

Some who were here a year ago, to-night sleep in yonder graveyard. But the year is dying, as it is about to breathe its last breath, some of the sweetest memories it may bring to the heart.

And, as we usher in 1890, let us strive to live in one accord with the better promptings of our hearts, and obey the dictations of the spirit friends, whose guarding care is ever present to help and to bless. The new year will lead us to another part of our career.

Until the year 1889 has been filled on every page, recording the happy experiences, the year of much good and new developments, strive to finish the last lesson of its history with something better than has been written for you before, and then to slip away in the dim past, amid vapors and clouds falling between like a curtain in the theatre when the lights are out, and they return home to talk of the play.

But they cannot again replace or repeat the drama of life that is mingled with our dark or brilliant past. The experience of the father is rarely the experience of the son. We occupy places to-night that will be filled by strangers to-morrow, or a year hence. We cannot again retrace the steps of our early pilgrimage. We are journeying on to a haven of rest to be reunited with our loved ones in our Father's kingdom.

Written for The Better Way.

HOW I BECAME A MEDIUM AND A SPIRITUALIST.

BY MRS. E. T. ALLEN.

It was three years ago this last September my husband and myself were called upon to sit up with a neighbor's wife that had passed away. It was the last night that she was kept; the next day all that was mortal of that friend was laid away. They were Spiritualists and had been for many years, and we were not. I was one of the worst skeptics ever was. I had a perfect horror of hearing even a word spoken about it. Well, that night one of their little girls, about eleven years old, was taken with one of her arm spasms so she could not hold it still, and they made up their minds that there were spirits working around her. So when we got there they gave her a slate and a pencil to see if she could write, but she could not. But by this time she commenced to see and describe those who had gone over, and said her mother was there and requested that they should hold circles and that we should attend them. Well, as we saw no harm that night (but let it be understood we thought there was nothing good in it) so we said we would go and investigate for ourselves, and if we saw anything that was not right we would go no more. Sunday night came, and we went to the circle. It was the first time I had ever sat in a circle, and I had never seen a medium in my life. Well, I can't tell how I felt, but I shook so I could not hold still, and I had such a queer sensation; I did not see anything the first night, but after the first circle was broke and we were out on the street (but what it was I am not prepared to say; something said to me as plain as if I heard it from mortal lips

and I know it came from the friend that I sat up with just a few nights before, and said that she had something to tell me, and it made me raise my arms up towards the window where she was laid out, and something seemed to put the words in my mouth and force me to say "yes, I will come again," and yet I could not hold still. There were some friends with us that were Spiritualists, and my husband said to them: "What will we do; I don't want to take her in the house like this." We had left our little girl with my sisters. Well, they came up to me and said, "won't the spirits please leave her for to-night; she will come again;" and it left me instantly, and then I felt just as well as ever. The next circle night came, and I was eager to go to know what it was she wanted to tell me. We had not sat in the circle long when I seemed to sink away and I thought I was dying and said that I was. There was not a pulse beating and my heart seemed to stop, and it frightened my husband; he thought I was dead, but there was a dear friend there that was a Spiritualist, and she said to him, "Have no fear, the spirits will take care of her." When I came to I could see and feel the presence of the departed. I had made a request, when I first went, if there was anything in it, that the first one that I should see should be a little nephew that passed away very suddenly. I did see him, and so plain that I reached out my arms to take him up, but he smiled and seemed to step back, and then something seemed to make me break the circle and get up and take me in the parlor and across the room to the window where this friend had been laid out, and it was as dark as it could be in there, and this was what she wanted to tell me (I heard her say it as plain as day): "You are one of the blessed; you will yet wear a golden crown." I did not know what she meant by that, but supposed she meant if I gave myself up to the gift that had been given me. And the third circle that I sat in my Indian control came and answered all questions asked her as to what her name was and when she went over. She passed to spirit land ten years before I was born, and yet when I saw and got names of those that I never knew existed, I was bound not to give up, but I had to. And now I never shall cease to bless the day that I found out Spiritualism to be the truth, for my husband is as strong a Spiritualist as I am myself, and it has made a happy home for us, for he drank, and excessively, too. His mother came to him (she passed away when he was a child two years of age) and she asked her if she was happy, and she said she was, only when she saw her boy tripping up the wine cup, and she begged of him to drink no more, and she said if he would only try she would help him; she would take away the appetite for it, and she did. He has not taken a drink of anything intoxicating for three years, and cannot beat it in any way. So I say I shall never cease to bless the day that I found Spiritualism to be the truth.

The Hottest Spot on Earth.

The hottest region on the earth is on the south western coast of Persia, where Persia borders the gulf of the same name. For forty consecutive days in the months of July and August the thermometer has been known not to fall lower than 100° night or day, and too often run up as high as 128° in the afternoon. At Bahrin, in the center of the torrid part of the torrid belt, as though it was nature's intention to make the region as unbearable as possible, no water can be obtained from digging wells 100, 200 and even 500 feet deep, yet a comparatively numerous population contrive to live there, thanks to copious springs, which break from the bottom of the gulf more than a mile from shore. The water from these springs is obtained by divers, who dive to the bottom and fill goatskin bags with the cooling liquid and sell it for a living. The source of these submarine fountains is thought to be in the green hills of Oman, some 500 or 600 miles away.—Boston Herald.

Fred—I say, Chet, what would you think of a man who buried two children in the morning and went to a horse race in the afternoon? Chet—I should think that he was the worst cuss that ever lived. Who was he? The undertaker.

Written for The Better Way. HOMECIRCLES-MEDIUMSHIP-THE PSYCHOGRAPH.

BY HUDSON TUTTLE.

A friend, who has been for years a materialist, having become so from reaction against his early church training, writes me asking to be recommended to the best public medium, as he wishes to thoroughly investigate the subject. Now, while I do not for a moment disparage the work of public mediums, if our friend and the thousands like him wishes to pursue a satisfactory investigation, the best course is to form a family circle, or of a few earnest sympathetic friends. No startling results may be obtained at first, but if the seances are perseveringly continued, satisfactory manifestations will surely be gained. It is certain that among six persons having interest enough in Spiritualism to sit in a circle, one will have a sufficient degree of sensitiveness to become mediumistic.

There is another side, equally if not more important—that of the spirit intelligences. I have observed that as a rule, without scarcely an exception, those who have no near and dear friends on the other side, have less interest, and find great difficulty in receiving satisfactory communications, if they receive any at all. While conversely those who previously had no interest, became intensely so at the death of some one dear to them, and often become highly receptive. Our desires must be met with reciprocal favor on the other side. For a time after bereavement, our grief crowds our spiritual sight, and shuts out from our longing eyes every glimpse of heaven. But when our hearts become patient to the still cation, there rises a longing to know of the new existence our loved ones have entered. If they exist, we want to hear from them. Ah, if they exist? They have the same earnest desire to make their presence known, and their intense spiritual sensitiveness is lacerated by our moans and tears. If they are furnished the least opportunity they will improve it to the utmost, and hence it becomes almost a duty on our part to furnish the requisite conditions. It is probable that our desire at such times is intensified by impressions from the spirit friends thus interested.

How shall a circle be formed? If there is any place in the world where the departed wish to come it is to the old home; to the table around which the family have so often gathered. There they become en rapport with the conditions of the old earth life, and revive the delights of memory by the familiar scenes.

A few friends carefully selected should form the circle. They should hold the seances at regular intervals, and there should be an earnest, cheerful spirit.

A course of reading on spiritual subjects, with singing should proceed each seance. The seance should be confined to an hour, or an hour and a half at the most. Even when no communications have been received, a feeling of harmony and spiritual growth will be felt by such meetings, and if continued success is sure to be obtained.

When indications of mediumship first appear, there should be no effort to force the manifestations in any direction. The awakening of curiosity, or eagerness of desire at this moment, often destroys the conditions on which the manifestations depend, and several seances are necessary to retrieve the loss. Especially harmful is the asking of what are called test questions at this time. Almost the first thought after some evidence of an unknown force is manifested, is to identify it by personal or test queries. This disposition cannot be criticised, for it is right that we "prove the spirits," and satisfy ourselves. But it is far better to do this after the conditions are firmly established, for at first the difficulties under which the communicating spirits labor are very great, as it may be and probably is, the first time they have ever essayed to manifest, and the means are all new to them and difficult to manage.

If questions be asked under such circumstances, the probability is that they will not be correctly answered, especially if the answer involve names and dates, and if not correct, the antagonism of doubt is at once awakened, and succeeding questions continue to be answered with continuing inaccuracy. Instead of seeking tests, or by questions to lead the control, it is best to remain passive, and receive whatever the communicating spirits are enabled by the conditions furnished to give. After a time, when the means are established, eagerness of curiosity on the part of the circle has abated, and the spirit friends have perfected themselves in the use of the forces employed, such questions, any and all questions may be indifferently asked, without fear of an erroneous answer giving rise to inharmoniousness.

A slight degree of sensitiveness, correctly cultivated by a sympathetic circle will develop rare qualities under the constant efforts of spirit friends to perfect the means of communication. Their endeavors to affect this may be illustrated by two musical instruments placed side by side. If both be attuned alike, when one is played upon, the other will respond note for note, as

though touched by invisible fingers. The first may be likened to the spirit communicating, the other to a medium, perfectly en rapport, or in harmony.

If, however, the two instruments are not attuned in accord, when the first is played upon, there will be no response from the other. It is no longer a medium. But if there are movable bridges under its strings, every vibration of the first, although not meeting with audible response, will tend to move the bridges forward, and if the first continue, the bridges will be moved until the strings are brought to the proper lengths, and then suddenly the silent instrument will repeat the notes of the first. There will be discords, for some of the strings will be brought into harmony before the others, and perhaps only after a long period of inharmonious sounds will all be brought into accord, and the full, sweet voice flow utterance. The parallel of this illustration with the development of the sensitiveness, is most expressive and beautiful. The object of the circle is to furnish the essential conditions whereby the communicating spirit may bring the medium into harmony with itself sufficiently so that he may receive thought impressions; to become controlled, to write, speak, or otherwise, according to peculiarities of organization. This object can be gained only by repeated efforts the first of which must necessarily be futile. Then follows a period of more or less certainty, which if the efforts be rightly directed will give place to perfect control.

Since the psychograph was advertised in THE BETTER WAY several have written me about its usefulness. I regard it as highly useful in the circle, but it is not a machine that will turn out messages under any and all conditions, and those who expect that it will do so will be disappointed. It was suggested by the dial employed by Prof. Robert Hare in the brilliant series of experiments he made in the early days of Spiritualism. The little disc with its index is made to take the place of the complicated arrangement of tilting boards or tables, cords and pulleys employed by him, but the end gained is the same. The force required to turn this little table or disc is reduced to the least possible limits by anti-friction bearings, and hence a less degree of mediumship is required. It requires less force to revolve the disc, and thus point out the letters on the circular alphabet than to write with the plachette, and experience has shown that this can be done more accurately and with wonderful rapidity. When used in a circle it serves to concentrate the attention, which of itself is important, and its messages have an accuracy when the instrument moves successfully rarely otherwise obtained. Yet it should be regarded only as a means, and usually several seances must be given before there are indications of success, the same as it is with the forming of a new circle.

A lady in California wrote me that she sat alone at the psychograph and it almost immediately began giving her messages. After a week it told her to write, and now she has laid it aside, having become a writing medium. She was highly sensitive and the instrument revealed to her the fact.

Capt. D. B. Edwards, of Orient, N. Y., placed one in the hands of a lady friend and received a message from a loved daughter who had recently passed to spirit life. It seems she had not made full arrangements, as she desired before her death. She therefore mentioned the many keepsakes, trinkets and garments that were hers, and named the friends she wished them given to. As the medium knew little or nothing about these gifts, the message was over-whelming in its evidence of identity.

I might proceed to almost any length with such examples, and I might introduce others of an opposite character, when no circle was formed, or no prolonged effort made, or the conditions of mediumship did not exist, nor was it possible to produce them. Of course in such cases there was failure and disappointment.

In closing, I would emphatically endorse the articles that have appeared recently on the value of the Home Circle, and the necessity of maintaining it by all who desire to understand Spiritualism at its highest and best.

The Population of Hell.

In round numbers the earth has a population of 1,300,000,000, of whom 300,000,000 are professed Christians, the other 1,000,000,000 being Mohammedans, Buddhists, Jews, pagans, and heathen. The whole race was condemned to eternal punishment for the sin of Adam. This was the fall of man, from which there was and is no redemption save through the death of Christ.

Biblical chronology gives the earth a period of about 6,000 years. From Adam's time to Christ was 4,000 years, during which period no human souls were saved. The population may then have averaged 1,000,000,000. Three generations, or 3,000,000,000, pass away in each century. Forty centuries, therefore, consigned 120,000,000,000 of men to eternal fire, and, for all we know, they are there now. In the 1,000 years that have elapsed since the birth of Christ 57,000,000,000 more of human beings have lived and died. If all the Christians nominal and real, who have ever lived on the face of the earth have been saved, they would not number more than eighteen thousand millions. Now, if we deduct this latter number from the grand total of one hundred and seventy-seven thousand millions, we find one hundred and fifty-nine thousand millions of souls who are suffering the torments of hell fire, as against the eighteen thousand millions who have escaped. But this is not the whole truth. Nobody believes that more than ten per cent. of the professed Christians are saved. Calvinists themselves say that the elect are few. If this is a fact heaven contains but eighteen hundred millions, against a population in hell of one hundred and seventy-five thousand millions.—N. Y. Sun.

Written for The Better Way. EXPERIENCES WITH MEDIUMS.

BY HENRY H. WARKER.

Since my arrival in Chicago I have had a very pleasant time, and have called socially on a number of the mediums here, and in nearly every case have received something in the nature of a test.

One of the first, and, in fact, the first, I called upon was Mrs. T. L. Hansen, 24 Bishop Court. Mr. Hansen is a quiet little lady who favorably impresses one at first sight. I had been seated but a few moments when others dropped in who were all strangers to me, being acquainted with the medium, however.

We sat around an ordinary wooden table, and the taps began to come quite distinctly. Names were spelt out, and the writer obtained a number of direct answers in response to questions asked mentally and the names of one or two friends.

The others present also received answers in the same manner, and the medium gave several names that were recognized, both orally and by automatic writing, and described a death scene for one gentleman very accurately. Those visiting Chicago will find Mrs. Hansen a lady in every sense of the word, and a good, true medium.

On Wednesday evening I attended a materializing seance, by Mrs. Carrie Sawyer, at 282 Madison street, and witnessed some very good manifestations. I examined the rooms thoroughly, and am satisfied that there were no confederates concealed nor any possibility of introducing any, and I saw Mrs. Sawyer tied in the cabinet by a stout clothes line passed around her neck and tied, and then passed through holes in the cabinet and secured by a firm knot on the outside. I don't believe in tying mediums, and when requested in this case refused to do so, but I saw how the knots were tied by one less scrupulous than myself on that point. I did not recognize the features of any form that appeared, although I was called quite close and one shook hands outside the cabinet, but on this form going inside we all heard a carpenter shaving his plane over a board and shavings falling, and in response to a mental question three raps came on the cabinet as if made by a mallet, and Maude spoke up and said, "That is an uncle of yours and was a soldier, and dyed his whiskers to get into the army," thus establishing the identity by facts that I knew were unknown to any in the circle or to the medium, and then came one or two other tests of names for me from Maude, the control. She said I must send her respects to the editor of THE BETTER WAY, as she liked him very much. He was a nice man to have in a circle.

Others present received tests of a like nature, and some recognized the faces when they were called up. These forms all came outside the cabinet, at least three feet away from the aperture or curtains. Mr. Bourk had forgotten to remove one of the guitars from the top of the cabinet, and after a while the control, Elam Downer, took it down himself. A lady came and stood in full view of all present, and holding the guitar out in the air by the head, tunes were played upon it, and then she retired and came again with both guitars, and waving them by the heads, swinging them after the fashion of Indian clubs, the most exquisite music was played in perfect time and harmony with the pianist who played old familiar tunes. Various other manifestations occurred, but owing to the low nervous condition of Mrs. Sawyer, who was worrying in regard to her daughter, who is sick in New York, the manifestations were not as many nor as strong as usual.

The other two mediums I desire to speak of are Mrs. Stewart, a colored medium, whom I found present at a circle given at Mrs. Andrews, 523 Warren Avenue, on Saturday evening, and Mrs. Laura D. Kuevett, 87 South Morgan street, whom I called upon Monday evening. I desire to speak first of Mrs. Stewart. She is a colored medium, and as black as coal, but from her I received more names of my relatives than I ever received from any medium before. She came to where I sat in the circle and said, "You have a sister in spirit life whom you call Annie, and she passed out before you were born. In fact, she never lived in earth life, but passed away as soon as she was born. She was born two years and a half before yourself, and she stands by you," and then went on to describe her. She also described my mother's sister exactly as I have heard mother describe her many a time, and gave me her full name. An uncle, the husband of another sister of mother's, also gave his name, and then several other friends. Here was a person whom I knew nothing of, and of a race and color entirely opposite to my own, and a race generally looked down upon, who gave me more actual tests from my relatives in ten minutes than I ever received previously in four years. If I had not been a Spiritualist already, I should have to believe on such testimony.

Mrs. De Kuevett, of 87 South Morgan street, is a pioneer in the cause, and is well known East and West. She is now over seventy years old, but her intellect has not failed her in any way. She gave me a number of tests, a reading of my past life, and the names of about twenty-five personal friends and acquaintances, whom I have met and known at various times. As I was parting from her she said "You will meet a suspicious looking man on the left side as you go up the street, who will eye you closely, and you will do the same to him, but he will not molest you." I had been thinking of going up West Monroe street home, but in haste went over to Madison, as it was later lighted and more traveled, and I thought, well, I won't meet the man there anyway, but I had hardly turned the corner of Morgan and Madison streets, when on my left hand about as tough a specimen of humanity as I have ever seen came directly toward me. I looked at him pretty closely, and would know him again if I should meet him in a crowd. He eyed me rather viciously and then passed on by me. I turned to see what became of him, when an officer in citizen's clothes stepped out of a doorway and clapped a pair of handcuffs on him in a twinkling of an eye and walked off with him. Such cursing I never heard before, and don't want to again.

That is a little of the experiences I have had among the mediums of the city so far.

Mrs. Stewart lectures on the South Side at 340 Twenty-Seventh street, and many say she is an eloquent and logical speaker.

Miss S. Thomas is a bright mulatto lady, who lectures every Sunday evening and gives tests at Lodge Hall, No. 11 North Ada street. She is a well informed and educated woman, and her lectures under control are magnificent. She uses the Bible as a demonstration of Spiritualism, and she never makes a misquotation. She gives daily sittings, except Sunday and Sunday, at 301 West Madison street, and is crowded with custom from among the best classes in the city. She says that white people are better patrons of her than her own race. They will patronize a white medium in preference, although many colored people do come to her.

I close this now with best wishes for prosperity and success of THE BETTER WAY.

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Written for The Better Way.
We Grow in the Sun, but Strengthen in the Storm.

BY ELIZA LAMB MARTIN.

When the breeze the fair rose kisses 'till its pale cheeks faintly blushes,
When the shy coquette young beauty has the old world at her feet,
When the valleys thrill with music from the robins and the thrushes,
And the cloudless arch of heaven and the verdant mountain meet.

When the old oak in the valley feels the warm sun's light caresses,
And its green leaves dance and quiver in the fragrant morning air,
When the soil with dewdrops tender all the roots so lightly presses,
And the graceful vines' long tendrils float out careless, frail and fair.

Then the wise and thoughtful storm-king knows his strengthening force is needed,
And the fleet wind bears his edict and the tiny clouds expand,
'Till the azure vault of heaven hides its smiling face, unheeded,
And the sun reluctant presses his last kiss on lake and land.

O, the mighty storm-king's power, how it makes the strong oak tremble,
And the tender vine clings closer to its seamed and rugged breast,
While the green leaves dancing wildly in vain effort to dissemble,
And the modest lily strengthens as she bows her snowy crest.

How the tempest tries the fiber of the green oak's leafy branches,
Just as souls of men are tested through their conflicts are unknown,
And the ones who stand the firmest, and the surest, and the staunchest,
Are the brave undimmed spirits who faced wildest storms alone.

Though they bear the scars of battles and they stand with weapons broken,
Though their brightest hopes forsaken them, yet 'twas better that they fought,
For the struggles they are stronger and God's hand has set the token
Of approval of their efforts whatsoever it has brought.

Written for The Better Way.
OVER THE HOUSETOPS.

BY ALICE C. MATHY, M. D.

Article VII.

Once more I sit here at my desk and look out over the housetops of the city. The charm of the Christmas season has visited these people whose homes I can invade with my curious glance; their faces are full of a new joyousness that is born of that sweet time. Love has triumphed over all other emotions for a brief season in some hearts yet not in all, though many a selfish one has been by its magic touch beguiled into self-forgetfulness.

I was going out for an errand the day after Christmas, and I heard a dimpled little boy call joyously across the street to another:

"Say, George, what did you get for Christmas?" And George answered him with a voice full of pain and sadness:

"We do not keep Christmas at our house." I wish you could have seen the bewildered look of amazement on the face of George's questioner. I passed on out of hearing, but the little scene set me thinking. I wondered why the parents of George didn't keep Christmas. How strange it is that the joyous sunshine of this year should have allowed such ice to form about a parent's heart. No doubt these good people have found out that the birth of Jesus had nothing to do with the Christmas feast, and therefore, to show a world, that cared nothing about it at all, that they had discarded the old Christmas superstition, they robbed

their little boy, who did care a great deal about it, of childhood's sweetest hours—robbed him of happiness he might just as well have had—robbed him of that which custom had made his own and of which they had no right to rob him. And I asked myself: Is it best to progress towards prose, leaving the poetry of life behind us? Rather let us gather around our firesides on Christmas day and let the good cheer warm our hearts and make them more tender. Let us make it a day for laying aside old dogmas and plugging up new truths, if you will, but don't let us rob our babies of their own peculiar joy.

Nay, nay, let the Santa Claus of the future be rounder and jollier than ever; let us harness more reindeers to his sleigh. Let him marry and raise a big family, each member with as big a sleigh as his own, so that all the world of childhood may rejoice and be glad that the season has conquered the darkness of ice and snow and the sun god of the harvest is born. Let us make this one of the golden resolutions of the future, and let us place it first of all on the list of 1890, to see that the feasts of the olden time be remembered, though its fasts be forgotten.

Yes, 1889 has winged its flight and passed into a dead instead of a living issue. Never can we change it. Its acts, its follies, its heroisms, its joys and its sorrows, its smiles and its tears are its own. Its experiences, as they have been unfolded to each human heart, are very vivid now, and looking back we say this, I will always remember, that I can never forget; these teachers I cannot forgive; the memory of all these will remain with me. It was so a year ago, even as it is now; yet only a few experiences marked by some unusual violence, either of grief or joy, will outline in our memory a short twelve month of time.

I look back over the past year to mark more deeply the good that it brought to me. Aye, I look back and let my eyes be filled with tears. 1889 marks a year that as long as I live will name a time of grief and pain in my life. One has gone forth from the home-circle upon a long journey. To the "summer land?" you say. Yes, to a brighter land. "Is it his gain?" Yes, so you tell me. "He is at rest," some one said. Kind letters came filled with all that could be said at such a time. But one I loved, my father, had passed out from my life, and "oh, the difference to me!"

I cannot let the dead pass bury its dead. Can you? Do not the dead, dead faces of those you loved come back to gaze upon you at this time? And when you mark the passage of a dying year does not your heart respond to the old tender memories more strongly than before, and do you not almost hear the voices of father or mother, sister or friend, or perhaps listen to catch the patter of footfalls of the little child who died?

As it is with me so also is it with you. Somewhere the golden chain is broken, gap is here, one link is gone, a jewel has been lost, a tear the more, a joy the less and an aching heart. Aye, is it not life's history? the common destiny of all? Perhaps I ought not to weary you with my recent grief, but from the fullness of the heart the lips will speak.

Some time, when the year is older, I will meet with you again, and then perhaps I may be able to tell you of a strange circumstance connected with this grief; indeed, I had intended to tell you of it at this very time, but to speak so soon I found impossible; so some time, I say, when this year is older and my heart more brave, I will tell you of a strange warning that came to me, a picture as it were of his coming fate seen eleven months before my father passed away. And now I bid you once again good-bye. A Happy New Year, too, that may not end, like mine, in tears. And many more than that, until your life being rounded out with its full completeness, brings the time when the golden link will bind once more the chain and the child will fold in a close embrace that parent who now has gone before; and the parent will, with a rapturous joy, clasp in his arms again that little child who died.

THE END

A PLEASING CRITICISM.

To the Editor of The Better Way.

Some time ago I saw a review of Hudson Tuttle's "Studies in the Outlying Fields of Psychic Science," by Hon. Warren Chase. It was temperately written and generally just; but from my standpoint it did not apply the high appreciation which the book deserves. There is so much wisdom and worth condensed in those inspired pages and all so impressively expressed, that I do not see how any student of Spiritualism can fail to be enthused and delighted with it. There are points, of course, that remain in doubt. Proof that will satisfy all minds is difficult to apply to any occult problem; and the nature of proof varies according to the question involved and the standard of the investigator. Much that is clear and satisfactory to scientific Spiritualists is regarded as irrelevant and inapplicable by a class of minds who deal only with the crude analysis of superficial materialism.

We are apt to judge them wrongly, too, because we measure from our standpoint, which cannot be criterion for them. It was said of Jesus that "he spake as one having authority." This is a characteristic of seers and highly inspired mediums. Their source of evidence is not open to all, nor to many, and they may not be able to analyze it themselves. What they see and sense from within may not be susceptible of demonstration to our dull senses or our

"caral reason." But Mr. Tuttle bows close to the line of scientific accuracy and logical consistency, and rarely leaves a flaw for quibbles. In his book he makes some statements which he seems to regard as axiomatic, or as the revelation of experience which need no inductive formula to establish. If we dispute the experience we are at a loss. Take out the testimony of clairvoyance and many accepted facts are wanting.

On page 40, Bro. Tuttle, treating of sleep, says: "In perfect sleep, all the faculties of the mind are in repose. . . . In this state of negative repose there is no manifestation of thought." Bro. Chase challenges this statement, and says it is an assertion that he (Tuttle) cannot prove. It may be difficult to prove to those who have no access to the source from which Bro. Tuttle draws so much wisdom. But can we deny the possibility of proof because we are just now out of the area of facts. How does Bro. Chase know that the author cannot prove his statement? A. J. Davis testifies to the same fact on the evidence of his experience and observations.

Because he and Bro. Tuttle have offered no other evidence does it follow that there is none? We know a little of the possibilities of the human mind when opened to the spiritual Arcana; it is hardly safe to dogmatize in negation. It was once thought impossible to prove that the sun is larger than the earth and that the earth is constantly rolling upon its axis. Indeed there was no proof within the experience and observations of saints that all their lives had been familiar with God's plane; interpreters of his will. Materialists often assert that it is impossible to prove that there is any identity that survives physical dissolution. But we think their impossibility is quite impossible.

As Spiritualists, profoundly impressed with the inexhaustible resources of the psychic universe, we should be slow to deny the possibility of anything. Bro. Tuttle may have a fund of facts drawn from clairvoyant observation which may be competent to demonstrate that in perfect sleep the mind is absolutely still and thoughtless. It is well to question all evidence; but to deny the possibility in advance is virtually to assume our own supremacy and bar out all further evidence. Bro. Chase would not intentionally do this. Probably no man would more gladly welcome any new truth, or abandon long cherished error, when fully convinced than Warren Chase. And no man would more gladly see his own errors and renounce them than Bro. Hudson Tuttle.

In this valuable book he has brought together a large variety of authentic experiences and extraordinary events bearing upon the problem of human life and destiny, and arranged them in consecutive order, and applied them to the solution of the most sublime and important subjects that can engage the mind of man. The whole being supplemented by his own experience and a very interesting communication from the spirit world. Few books have more merit and less defects than Hudson Tuttle's "Studies in the Outlying Fields of Psychic Science." It needs to be read and studied to appreciate it. It should be in every progressive home.

LYMAN C. HOWE.

Written for The Better Way.

Criticism.

BY DR. H. L. BRIGHAM.

Ought the erring to be criticised? That depends upon the motive that is employed. No one can criticise the actions of another without unfavorable results, unless it is done through the spirit of wisdom and love. The clearest perception is requisite, and the clearest judgment necessary, before one is equipped for such an office. By our criticism of others is own progress measured, and the moment we set ourselves up as critics, that moment do we display our own characters to the gaze of our hearers.

Harsh and severe criticism reveals a soul filled with hatred and envy, and hint at something darker in the background. The very sins that are so severely denounced are the ones that are only prevented by conditions and circumstances from so doing. Such criticism is based upon the love of the self, and its influence fosters and strengthens it.

There is another and milder form of criticism which is not quite so vehement in its methods, or so pernicious in its effect, yet it is bad enough, and produces the atmosphere wherever it exists. This department is under the direct management of Mrs. Grundy, and but corps of assistants are all too numerous. Gospel furnishes food for shallow minds and strengthens all the animal propensities. Gospel and ignorance go hand in hand, and envy, hatred, jealousy and lying are their companions.

The perfect law that governs all eventually brings good out of every method, no matter how hard and unwise it may be; and so such criticism as referred to above has, in the long run, worked out beneficial results. Human nature has improved; it is growing wiser and better every year. It is not so harsh in its treatment of the erring, or so severe in its censure of criticisms. There is more of love in its methods than formerly, because more of wisdom has been woven into itself. With our present degree of development that kind of criticism that love of the good prompts, is perhaps justifiable, but the time is coming when the understanding and practicing of Jesus' command, "Overcome evil with good," will put all manner of criticisms and from us with other relics of barbarism. As a race we are in our infancy, and "It doth not yet appear what we shall be."

Translated for The Better Way.

The Wonders of an Egg.

BY C. G. HELLERBERG.

We open an egg and what do we see? The yellow and the white (which is called albumen) and several protective films around them: one very fine enveloping the yellow; another separating the white into two parts; a third adorns the interior of the shell, and, finally, the shell is pierced with a great number of very small holes, through which the exterior air with its oxygen penetrates, that will say life. There is no chick there yet, but a small being in a condition to develop will and thought—a trust. This yellow and the white contains all the chemical principles necessary to produce, blood, bone, nerves, brain, marrow, heart, lungs, circulating vessels, stomach, intestines, skin, feathers and all. To develop all this physically and chemically two things are necessary: air and 35 degrees of heat, C. The heat comes from the mother, because all life is a combustion, and all combustion gives heat. The air is the great common reservoir of oxygen which the atmosphere furnishes. This air, which awakes life, filtrates through the small holes in the shell and is collected at the big end of the egg between the two thick films which adorn the interior of the shell, and it is this blister of oxygen which sustains it by absorption and respiration, because an egg lives as all beings live by respiration, breathing the carbonic acid (CO₂) and vapor of water (H₂O) through the pores of the shell.

In this fecundated egg one must not think that incubation makes visible an imperceptible chick possessing in an infinitesimal form its proper shape and constitution, because the microscope can follow and see the chick constitute itself little by little during the twenty one days needed for its formation. Nor is any organ which the chick shall have later to be found from the beginning in the embryo; neither the form, regularity or place where the limbs finally shall appear are at first to be found. Still more in the embryo are organs, the functions of which are unknown and are destined to disappear when others come forward.

The marrow of the spine appears at first as divided into two parts, situated one at the right and the other at the left of the center of the vertebra, forming lines of small points. The blood, at first colorless, commences to circulate in apparently indefinite spaces, which later become vessels. The origin of the heart is very simple, being only a little straight canal. Respiration commences by affecting the small vessels, which soon disappear to be replaced by others, which also disappear and finally give place to the true lung, which already functioned in the egg and which soon becomes so powerful that by will the shell is broken under pain of suffocation. This metamorphosis of the egg is deep and characteristic. The circulation of the little animal begins by beginning first a fish, afterwards a reptile and finally a bird; and these wonderful changes seem to be a synthesis of original forms in ascending progression. Translated from the French Dieu et la création de Rene Caille at Paris.

Written for The Better Way.

IS SPIRIT MATTER?

BY ALLIE LINDSAY LYNCH.

I wish it could be settled as to what a spirit is like. I am after truth. I cannot yet grasp the idea of spirit without matter. I was invited to discuss this subject with Dr. Bliss's guide, so well known to the public as "The Little German Doctor"; but, owing to some hitch or mistake, my opening paper was never given to the public, and the discussion is now off. I wish that two or more of our best reasoners would fully air their views through your columns. I would like to suggest Mr. C. H. Murray, who, in an article published in the R. P. Journal in 1888, said: "The belief that spirit and matter are different, or that spirit is something in its constitution essentially unlike matter, rests upon a fiction that has descended from our forefathers. When any medium's guides give utterance to it they indicate that they belong to a past age and that their progress since transition has not been to the highest plane of thought."

C. H. Murray should, by all means, be pressed into our literary ranks, Mr. Editor, for his pen sparkles with wisdom and truths our cause should not be deferred from receiving. I have looked in vain for the past year and a half for anything from his pen. With him we should have as affirmatives, W. F. Peck, who said in his lecture, "The Science of Immortality," delivered at Cassadaga Lake Campmeeting, Aug. 11th, 1888 that, "If spirit is something it is material, and as matter is indestructible, therefore spirit is indestructible, consequently spirit is matter."

Now I am a materialist, inasmuch as I hold that nothing can exist outside of materiality, and as I believe spirit to exist, and to exist as matter, though in a very sublimated form, there is no difficulty in the way of my accepting the immortality of the soul or spirit."

Add to these thinkers the Hon. A. B. Richmond, who, in his book, "Review of the Seybert Commissioners' Report," on page 60 says: "Have you no other conception of matter than as you see it in the gross forms of the chemical elements known to science?"

"Scientific discoveries are but in their infancy. In her pathway of progress science has never yet and never will discover nothing as a substantive element. The very proposition involves absurdity. Other and varied forms of matter she will discover, but that impalpable thing, nothing, is as far beyond the reach of her investigations as it is of our conception. What, then, are spirit bodies? Impalpable nothings or etherialized matter?"

Now, I think with these three logical supporters of matter, backed against any minds that may care to respond in the negative, we might be able to settle this question that is of far more importance than re-incarnation or mediums being controlled by Jesus Christ and the Virgin Mary. Please, Mr. Editor, let us hear from this request. The immortality of spirit takes away all the grandeur of Spiritualism for me and many others. I want to be natural (though I am perfectly willing to lose a good part of my weight), and to find my dear ones "in the image of"—themselves. Friends, help along the truth.

REMARKABLE RIVERS.

Among the world's many natural curiosities are several rivers, each of which has some positively unique characteristic. In Algeria, for instance, there is a small stream which the chemistry of Nature has converted into true ink. It is formed by the junction of two small rivulets, one of which is very strongly impregnated with iron, while the other, running through a large peat marsh, imbibes a great deal of gallic acid. Letters have been written with this compound of iron and gallic acid which unite to form the little river. In Columbia there is a river so exceedingly sour to the taste that it has been very appropriately termed the Rio de Vinagre, or Vinegar river. The bitterness of the water is caused by an admixture of sulphuric acid. Many varieties of fish abound in the large Orange river of South Africa until the river passes through a rocky region containing copper ores, below which the water is said to be poisonous and to kill the fish that venture into it. China's Sorow is the name that has been given to the great Hoang Ho, which rises in the mountains of Tibet and follows a wonderfully circuitous channel for 3,500 miles to the sea. The waywardness of this mighty volume of water makes the river a source of constant anxiety and danger to over 170,000,000 of people inhabiting the central plain of China. It is known to have suddenly changed its course nine times, each time emptying its floods in a different direction, and sweeping towns and villages away in its irresistible course. It has completely changed the physical character of a wide area, turning fertile tracts of country into a sandy waste on which nothing will grow, or else making shallow lakes on which nothing will sail. Millions of lives have been lost whenever it has opened its mouth, and the ablest engineers in the world have been baffled to discover a means of preventing these disastrous overflows. A very curious river is the Webbe Shebeyli, of East Africa, a deep and rapid stream abounding in fish and crocodiles. Flowing for hundreds of miles through fertile lands the immense volume of water never reaches the sea. A little north of the equator the river loses itself in a desert region a few miles from the Indian Ocean. A still more remarkable river, though a great deal smaller, is that situated in the Mammoth Cave in Kentucky. It flows a distance of 300 feet beneath the earth's surface, between banks about thirty feet apart and in a volume of water forty feet deep. Rolling on for about a quarter of a mile it disappears in a bank of fine sand, veiled in both its coming and its going as the mystery of life itself. The River Lys on its entrance into Belgium dashes abruptly over a precipice and is lost to sight for nearly half a mile. The Meuse also has a subterranean course it has formed for itself, extending to a distance of six miles, while the River Dromme, in Normandy, on nearing the sea, plunges into a hole thirty-nine feet wide, known as the Pit of Soucy, from whence it never reappears, except in the form of new springs, which are supposed to arise from the lost waters. The enormous action water has upon solid substance is very well illustrated by two small streams, the Hamps and the Manifold, in Derbyshire. Formed by the union of several small springs, they flow for a short distance, and then turn in close together under the face of a hill range. Here they have made for themselves a passage through the solid earth, and for miles they flow underground, each maintaining its own complete individuality, until at length they re-emerge to the light by aperture only fifteen yards apart. That their waters never intermingle is proved by this experiment—that any floating body thrown in where the rivers enter the underground passage again appears in the separate river into which it has been thrown, when the strange streams of water again issue into the light of day.—Current Literature.

THE MUTUAL ASPECT OF TRUTH.

BY F. H. DOWD.

Mind is everywhere. Intelligence is manifest in every object and every phenomena of nature. Every faculty of the mind has its correspondence in objective nature. In fact mind is fed and built up by these things. The infant's first look is met by something having form, and by a multiplicity of forms is the memory expanded, comparison and the higher intellect called into play. Thus fed through the senses, as the body is fed by food, the mind soon grasps more than the form of things, it becomes penetrative, and delves into the use of things, or enters into the spirit or essence of things. This is knowledge, and it is true to the man in his relation to objective nature. This civilizes the race by the multiplicity of wants and inventions. This knowledge never fails, there is nothing uncertain or false about it. It is a reality, an absolute truth to man. Do you love beauty? Lo! has not this taste been fostered, and made in you by gazing at beautiful things? Are you a painter? Behold the richest colors, the most gorgeous scenery, the most elaborate and complicated patterns are spread out before you! Look! work and grow into nature, you cannot exceed it. The most wonderful and perfect mechanism is displayed in all things, from a blade of grass up to the human form. The very air we breathe is alive with intelligence. Mind thus expanding makes room within for loftier thoughts, and knowledge, than that of mundane things. Still this knowledge is truth. All truth is of the mind, or in other words all mind is made up of the truth of the truth of things. Truth is distilled from things, and the spirit thereof is mind. So he who drinks the most of nature hath most mind. Mind is as true in its movements as the earth or the planets. It has its orbit in each organization which

is its universe controlled by laws as inexorable as the laws governing physical things. It is the sun source of all the light we have, this light is the spirit we have extracted from things—truth. Truth is the life of everything that exists, for it is order; but falsehood is disorder, confusion, pain, disease, death. The little life we have is pleasurable in exact proportion to the amount of truth the mind perceives. All nature is truth, (because it is true), 'till we come to man, here we find falsehood; not in his body but in his mind. Falsehood, disorder, sorrow, disease, crime etc. are created in the mind then? Yes, through education from darkness into light. For mind has no light till lighted by experience. Instinct is true to all its laws, but mind makes its own laws by habit, by experiments in darkness. For out of darkness comes every birth: As out of ignorance comes every experiment. These habits produce disorder, or an action contrary to natural action which is (being less perfect than nature) the origin of falsehood, lies, untruth, pretense, hypocrisy, which descending (for the action is downward) into the body, vitiate the fluids thereof, and make untrue to natural laws the very bones and marrow of the human structure. The truth of nature struggles hard to restore order and harmony so far as she can do so without interfering with man's freedom. For God hath given man freedom; and out of this freedom hath man created Devils which torment him all the days of his life, and prematurely hurl him again into the darkness from whence he came. The devil is only a habit, "the father of lies," disorder; truth is the basis, and substance, of every organization, physical and mental. In all the common affairs of life, aside from women and money, the rule is people are truthful. The exceptions to this, only prove the rule. So in spite of the Devil, God is supreme even in the falsest minds.

Motives of self-aggrandizement, gain, honor and power lead men astray. Thus led astray there is no limit to the nature and false, save in the grave. There is no end to man's experiments, inventions and habits; only as all downward action must stop at the center, extinction. Even the most hardened villain is in the great multitude of his speech and acts truthful, and in his secret soul truth upbraids him at all times when he is not excited. It is 'the still small voice.' All nature is full of voices as well as sights. Open your spiritual eyes and ears, and see and hear things unutterable by mortal tongue and beyond power of description. The physical senses lead to this for they are the outgrowth of truth. Much is being said about the senses being delusive, but it is all a mistake. The senses are true, but our conclusions are at fault, our judgment is defective. Behold a rainbow! It is as true and as much of a fact as a railroad track or the Falls of Niagara. And yet it is said to be an illusion of the sight.

We see an object in the distance, but its size, weight and properties we cannot determine; and if we draw a conclusion it will be generally erroneous. Not by reason of any defect, or delusion of the senses, but because the judgment is weak and defective, and does not extend to all the minutia that intervene, and environ the object seen. All sights seen, or sounds heard, are facts, and absolutely true to him who experiences; but the conclusions he may arrive at may be altogether erroneous. We see things only in part, and what we see is true, but when we see the whole we can comprehend a greater truth. To our limited vision the earth is comparatively flat, and we cannot shake the fact from our minds by any process whatever. But he who concludes that there is no other point of vision which will reveal its rotundity, will be mistaken. So it is best not to come to conclusions till the mind is enlarged enough to see from every point of vision.

Truth is revealed by littles; as the mind expands the view is enlarged, and larger truths may enter, but let no man say small things are erroneous. Truth to one man is a little different to another on account of the point of vision. Moreover error is mainly in conclusions. Thus, to him who thinks, it will be clear that the false and untrue, the illusions, etc., are not in physical nature nor in the senses, but in the mind. It is said that "the mind is natural," but this is a mistake. It is a natural result of education, or experience, as already explained; and if the education be false to nature, the mind thus developed is unnatural, and weak in vital elements of truth and harmony.—Modern Thought.

Printing and Paper in Egypt.

The manuscript found at El Fayum, in Egypt, and owned by the Austrian Archduke Rainer, show the most surprising fact that printing with movable types was practiced in Egypt in the ninth century of our era. Two papyri dating from that time are still existing; but from the following century, the tenth, twenty-seven printings on paper have been found among the Fayum collection. As the contents of all of them are of a religious nature, it would appear that printing was practiced only by priests, though the perfection it had acquired would lead one to suppose that it must have been in use for some length of time. During the second crusade, 1147, printed paper money was issued for the north of Syria, which, as it had been issued without control, soon grew worthless. From the papyri it would also appear that the government of the Caliph of Bagdad was, so early as 794 and 795, in possession of a paper factory in the latter town.

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Conflict is the mate of progress.

The truly great know not of their greatness.

The road to happiness is one of pain—to peace, one of troubles or trials.

True greatness lies in what man does for his fellow beings—not for himself. Ambition for popularity simply, is of no value to the spirit.

By conquering your ill-feelings towards others you finally conquer them. Our psychological potency depends upon the control we have over self.

Do not refer to unpleasant themes or scenes in presence of the sick or sensitive, for they too readily take on the conditions connected with them, and suffer more or less in consequence.

Love your enemies—it wards off detrimental psychological influence coming from them. By hating them you put yourself on a level with them and attract their influences—like attracting like.

There is a wide difference between the weak and the unworthy. We may have charity for the former, while the latter would scorn it. One seeks sympathy or forgiveness while the other wants the cash only.

It is better to be a dimly burning taper and enabled to light a path forever than to be a flash light or a meteor that burns but with momentary brilliancy to pass into utter darkness or oblivion. Modesty lives forever.

When reading a paragraph, and it strikes home, don't become aggravated over it, but try and find the cause. It leads to light on self, and is the only method of freeing ourselves from human weaknesses or deficiencies.

Selfish actions attract selfish spirits who make out of us by absorption (with accompanying discontent, mockery, spiritual ignorance or darkness and confusion) that which we have deprived others of—whether in the form of money, reputation or light.

Orthodoxy teaches that future happiness depends upon what we believe. Spiritualism like original Christianity teaches that faith is naught without deeds. In other words, happiness in the next life depends upon what we do—not simply what we believe.

Do not gauge the whole of life or Spiritualism by what your spirits say or think. You are but an atom in the universe and represent but that much of life—your spirit friends included, as like attracts like, and they are of the same calibre as you are.

It is difficult to make one who is governed by a passion to realize this fact. He will rather believe that his misery or discontent is due to some physical disorder, than that it is an effect of the controlling passion. Give it up, and both the mental agony and the imaginary physical ailment will vanish.

Modesty lends the spirit of man the strength necessary to tell the truth as it exists. Pride perverts it. Trials and disappointments makes him long for sympathy. This induces candor. And when he rises above even this desire, he reaches true maddood. The strong need no sympathy; do not fear to tell the plain truth, aid withal, become unwittingly authoritative.

When a man throws away a dozen of eggs because there is one bad among them, he is a pretty bad egg himself. So there are people who will discard all the good in a newspaper or a fellow being, because they happen to contain a fault or deficiency—or, if a brother mortal will forget all past kindnesses because of one moment's neglect for the benefit of some one else. People who are so touchy not only become a burden to themselves, but cause friends to avoid them, fearing that some complaint is coming. How would you like to be censured for your faults? Or have you none? If not, you ought to be more charitable. But if you have, you ought to sweep before your own door first.

When spirits become noisy at your ears—so much so as to annoy you or your neighbors, you have a perfect right to demand better behavior from them. Treat them as you would mortals. If they will not desist close your circle with the firm determination that these same ones shall not come again. If you are spiritually or morally higher than they your desire will be granted. If not, a little introspection is in order.

As the love chord in man's nature is touched upon or unfolded, the mind expands to higher visions and the soul vibrates for loftier aspirations; and where all seemed dark and dreary, light beams with effulgent rays—unfolding the good in man and nature to the inner sight. Life takes a fairer view—a purer aspect, for as man himself becomes purified all else seems pure—as his heart vibrates with love all else seems loving—like reflecting like.

If anybody twits you about believing in spiritual manifestations just return the compliment by asking him whether he believes in those funny Bible stories. If he is a materialist and desires you to prove the truth of spirit return without the medium or the necessary conditions, ask him to prove to you that Jupiter has moons, under the same conditions. See if he can prove this without the medium—the telescope—any more than you can prove spirit return without a medium.

For a medium to withdraw into seclusion and sulk because his one-sided theories or uncomfortable teachings will not be accepted by publishers bespeaks of a selfish phase of conceit or contempt for somebody. This is by no means commendable for a Spiritualist, and far less for a medium—especially if the latter makes claim to any superiority by boasting of "high controls." Our attending spirits are no higher than what we are intellectually and morally, and when we claim a great character for our guide, we are boasting that we are his equal. The proof of the pudding is in the eating thereof. Prove your claims by superior power and wisdom over your fellow mortals.

The slightest token of affection or attention is of more value to some people than wealth or costly presents. Neglect is often more painful to bear than material losses, and to be forgotten leads many to despair. It may serve as a punishment to the vain or selfish, but is cruel when practiced on the unassuming or humane worker. The ingrate is not considered here, for he condemns and forgets all past favors at the first opportunity, or when seeking an excuse for such, by being once overlooked. These deserve no sympathy or further notice, and should be left to their own vain or selfish revellings. But the tender, kind hearted and sympathetic should always be gratified according to their desires, when in our power to do so. Nature repays proportionately; she is not ungrateful or unmindful of her duties—love attracting love.

Dyspepsia is frequently caused by uncontrollable anger or hatred; liver troubles by excessive pleasure indulgences; and kidney disease by sensual passions. The first interferes with the proper circulation of the blood and produces indigestion; the second enervates the nerves and makes the liver torpid; while the latter robs the physical body of the vital energy centered in the kidneys. Every emotion or passion arising in the spirit operates through one or the other of the vital organs and affects them detrimentally in comparison to the excess or loss of vitality attending the indulgence or pleasure. Natural gratifications have a healthful effect and rejuvenate the organs. By his organic troubles man's secret passions may be known, whether an effect of inheritance or otherwise. Asceticism though under the circumstances is commendable and aid in the outgrowth of the passion and consequent cure of the disease. All diseases arise similarly—thus temperance and morality are the best physicians or only radical healers. Drugs may alleviate temporarily, but not absolutely. Spiritualism only leads to the latter.

We should have no time to quarrel, for there are too many tears to be wiped away, too much anguish to be subdued, and much sympathy needed all around. Many go through life with tearful eyes, though unseen by others, lifting their hearts on high and wondering, though patiently, why they should be thus afflicted. Others denounce fate, but obey nevertheless, and, like the former, reap the reward of angels in the end. But there are rebellious ones who will not listen to the voice of nature, of law, of angel friends and draw upon themselves additional sorrows, trials or calamities, as the case may be or as ill-luck will have it. But all, the most depraved included, have their guardian spirits hovering near trying to impress or lead them right. But let those who are content, who have no sorrows or bread trials, remember those who have. We would find this world a vale of tears if we would look deeper into human hearts or into their homes, and none will ever regret the little sacrifices or sympathies extended in behalf of their fellow beings. Let charity dictate, generosity rule, for it attracts the light of angelic influence upon the pathway of the giver. Nature constantly gives, and is thus godlike. Become one with her and be happy.

LOVE.

Love is the living principle of the universe—polarity, gravity, force or growth, sensation, emotion, intellect, intuition, intelligence or conscious will—the latter being its highest attainment or unfoldment in mortal man and the stepping-stone to spiritual life. Passion so-called is love taking a definite form in the human entity, and while it is here where spiritual life begins to bud, as it were, it is also the period where so-called evil or discord in man finds its birth. Not that love, or even passion must necessarily lead to it, but without it, there would be no evil either. Animals have no discords; but they have no conscious will either. Theirs is but an instinctive form, governed by fear, anger, hunger or conjugal affection or affinity. Passion is the love principle coming to the surface and is commonly called reason. Conscious will expresses it more definitely and leads us better to an understanding of the origin of evil or discord. Passion is the love of a thing, a principle or a person. We unfold it by following out the desire or cause that is upon us. This is often called ambition. It may be to become wealthy or great (honored). Or it may be to gain the idol of one's affections and live for her alone, which naturally includes the family that follows. There is evil in neither one of these impulses. Man has a right to accumulate wealth if he works for it. He is probably best adapted for it. Without wealth there would be no great cities built, no bridges erected, no lines of traffic established, no factories founded, etc. And without money being concentrated there can be no wealth. Such men reach the so-called love-condition, the light of the spiritual, by deeds that benefit mankind in many practical ways. But when this passion is permitted to govern reason, or indulged selfishly, it perverts man's higher or better nature and places him in discord with the origin of life—God so-called. Or if he robs others of their earnings to enrich himself, or misapplies confidence by embezzlement, he entangles himself in spiritual darkness.

So, the man, ambitious for worldly honors, may pervert his intelligence, and in many ways as history gives examples of in the past and the newspapers of in the present. To win the affections of a maiden and discard her is another mode of misapplying the love principle. Love perverted is selfishness, and selfishness is evil so-called or the root of many branches called evils or sins. They are all discords in the human entity which conflict with nature and are the cause of misery instead of happiness in the world. Man may indulge in his passions to his heart's filling if he does not impose on others in doing so, nor abuses confidence, nor does it at the sacrifice of his fellow men. In that respect it leads him to the light, as it were, the interior or divine nature outgrowing the animal, and when this has been accomplished, he becomes another entity—a spiritual being so-called.

This is the love condition all are striving to reach. We attain it by the practice of love, by unfolding our love nature. If we pervert it by misuse we retard our growth, spiritually considered, and instead of becoming an immortal spirit after death of the body we find ourselves but a mortal spirit; i. e., earthbound with all the feelings, desires, proclivities, weaknesses and passions (with probably accompanying discontent, misery or regrets) that mortals have, subjected to the same laws, influences, suffering, etc., besides.

Passions materially or selfishly directed, bind the spirit to matter; spiritually or morally indulged, frees it and constitutes happiness.

Love in man is the same living principle that pervades the universe. It manifests itself through matter as the opening lines indicate—beginning in animal life with sensation and reaching its highest impulse in man as mental force or will intelligently or consciously directed, applied or manifested.

The happy sensation which is experienced between mortals who "love" each other, is simply the inner consciousness acting for a positive or spiritual effect. But this may be temporarily blunted by sensualism so-called or selfishness. The peaceful condition that some experience in their latter days is caused by the equalizing of the animal forces and is the transition towards the love condition reached through a combat with the animal forces. Mental force or the power felt within as courage, will, independence, determination etc., is the love condition reached through trials and sufferings or by the conquering of pride, conceit, vanity etc., and together they constitute the spirits that have power over matter—notably such that rule the destinies of men, nations, and planets when necessary—the latter of course only by consultation, direction and the will of powerful bands or armies of spirits, and whose united condition becomes one impulse, and in which state constitute a God so-called.

Every man is a miniature god—every woman an angel. One the positive and the other the negative power needed to represent the original God or life principle in nature. As God constitutes love in the macrocosm, the male and female elements constitute love individualized. Every soul is mated—the longing for companionship proving this from the animal up to the highest mortal being. Earthlife is a reflex of spirit life, and the latter a continuation of this. From love we came, unindivid-

ualized and immersed in matter. To love we return by conquering that which is around us, or spiritualizing it. Now, every individual must learn for himself. Do right as you best know how. Be true to yourself and those around you. Love attracts and selfishness repels. By the former we live in accord with the original, and at the close of this life we will find no difficulty in mating with it, and which will probably constitute the aim of life—reaching out for love!

THE FATE OF ALL RELIGION.

The Jewish religion, at the time of the Christian innovation, was based on intellectualism alone—so far as education was an art—but cold and materialistic as all religions must be that demand "an eye for an eye" etc. A religion appealing more to the heart, the emotions, was a craving necessity, and this soul demand implanted a cause which was finally effectuated by a spiritualization of souls or spirits in embryo, bringing forth mediumistic children or earth beings. John the Baptist being one of the first, prophesied the coming revelations or the new religious era, of which we have a pseudo record in the form of the Bible with Jesus of Nazareth as the principle actor or leader. Whether strictly correct or not is of no importance to us now since we have a repetition of those times in the form of modern Spiritualism.

Spiritualism is the effect of a cause implanted as Christianity was. Many were craving a heart's religion, as in the time of Judea. Both calls have been responded to. Christianity brought love into the world—or, simply revived it, for it always has existed, and as may be felt by reverting to the Jewish record of Abraham's time. His religion was of the heart, but worldly prosperity chilled the true religion as it has done with Christianity. A new one was demanded and it came. Orthodox Christianity is intellectual Christianity—cold and materialistic as was Judaism, and will meet the same fate as it does not accept Spiritualism, or start a series of circles for spirit manifestations on a private scale; i. e., Spiritualism with a Christ in it. Once begun the latter will soon be brought down to a human basis, and instead of a god they might find an obliging brother in him—if such a being existed in fact. We have no reasons to doubt it, but since we have been convinced that no knowledge exists except that which we know by individual experience, it does not concern us anymore. We know of the existence of spirits by experience, but have never seen the one in question personally. Others in our presence have affirmed his being, but that is knowledge for them, not for us now. Thus we are not a testifier to that effect. But for all that we would not disturb the conviction of honest believers who abide by the spirit of their religion—whatever it may be. We believe in letting everyone become happy as the heart dictates. Simple creedism is not spiritual. It is a brain effusion—cold and materialistic, and is preparing to rest from its labors, making way for the new—the latest—and as the world will continue to do as man converts his soul's religion into an intellectual one simply—i. e., without the love element in it.

NATURE'S MIRROR.

If it be true that God punishes the world according to its perverseness or unholliness, we think the time is near at hand or upon us now. Not only on account of the many crimes that are being committed, but everything that generations have been sacredly storing and adoring as pure, classical and morally elevating, is being desecrated for unholy purposes, so-to-say. Ideals are being converted into advertising dodges; poetry into soap and starch doggerel; gods into merchandise, we may say. Shakespeare's and Goethe's depicting of human character seem to have been prophetic visions of the nineteenth century—the former illustrating the negative and the latter the positive of human characteristics. One the grasping disposition of our financial world and false ambition of the political world, and the other the interior struggle of man endeavoring to overcome these unspiritual proclivities. Together they now become an aid to the study of human character and of self. The latter especially is most needed at present, for only through self-culture will reform ever become general and practically carried out. Self-culture is the acme of spiritual or moral reform and is the highest philosophy extant. Through the study of self we learn to know and understand our higher needs, and self-knowledge leads to a comprehension of God or nature.

JESUS IN THE POST OFFICE.

The rumor that Uncle Sam intended placing "Come to Jesus" as a motto on one of the new postage stamps, seems to have floated cloudwards, where it perhaps belongs. If it would prevent dishonest mail carriers from peeping into other people's mail matter in search of greenbacks, there could be no objections to the device. If "Come to Jesus" will permit letters to come safely to their destination, let it be put on, or anything else that will insure safe delivery. The mail service should be sacredly guarded against infraction by putting on men above party or politics. The post office should seek the men—not the men the post office, figuratively speaking and practically understood. Honesty is our only protection—even if higher salaries have to be paid to obtain honorable people in the service. If the P. O. D. could be held responsible for such losses it would soon discover that paying for honesty was economical management.

ORGANIZATION.

The Trinity which the R. P. Journal projects on which to base organization, is:

1. God is the universal Father;
2. Man the universal Brother;
3. The Spirit of Love and Truth is the one working life of both.

In THE BETTER WAY of February 23, 1890, we offered the following:

1. Spirit communion a fact;
2. If-Love;
3. If-Culture;

Or, Truth, Love and Morality as a trinity of reason.

We do not repeat this because we wish ours to be accepted in preference to that of the Journal, but merely to show that we were not behind in this effort; in fact, was a little so previous that nobody took notice of it, being at the time though we had not touched the "right chord." When the Journal offered a similar trinity it touched us sufficiently to notice it, and we suppose because we had had a little experience in that direction before. It was like a "vibration" as takes place when chords of a similar nature are struck together. But for all that we don't want any of the glory, as there is too much trouble attending it. Centre it on the Journal's trinity and let organization begin in Chicago. We have other duties which will take up all the time we have to spare, and are very willing to remain one of the lesser lights on the Spiritualist horizon—as long as our friends send us subscribers enough to keep the light burning.

THE OUTLOOK.

It is surprising to see how many secular papers are advocating and aiding Spiritualism indirectly. They do not announce it officially true, but admitting articles in favor, reports of seances and lectures and devoting whole columns to ghost stories, prove that they are pandering to a popular desire or taste, and ere long will regard it as part of the natural order of things. Even the stage finds it necessary to introduce a medium in its most popular plays in order to be "up to the times." It has long been stealing into the churches, and progressive ministers find it necessary to spice their sermons with its teachings and even admitting the spirit world to be around us instead of being located in remote and unknown regions.

A straw shows where the wind is—blowing to, and go-ahead people are not behind in finding this out. Either diplomatically or intuitively they take up the current thought and pay their respects to it in some way. Whether this is due to a belief that Spiritualism is becoming popular or to a psychic wave that moves them, is indifferent. Facts are stubborn things, and the facts are that Spiritualism is making inroads into every department of life and is therefore destined to live. Old-fogeyism may still oppose it, but as they oppose other new things with it, their verdict has no weight. The majority is against them.

"LOVE YE ONE ANOTHER."

To recapitulate the crimes that have been committed by ministers of the gospel during the past few years would make a stranger to Christianity believe the whole church system rotten, and probably would incite him to suggest a method of prohibition, or of "killing" Christianity, as the Christians often suggest of Spiritualism, when a medium happens to go astray. Does one preacher or a thousand represent true Christianity? Must Christianity necessarily be corrupt because a few preachers fall by the wayside? Are not mediums subjected to the same human weaknesses that preachers are? Then why do Christians desire to annihilate Spiritualism because an occasional medium (and mostly pretended ones) succumb to temptation? Are they blind to their own shortcomings or are they prejudiced? If the latter, they are not practicing that much boasted of Christian charity. If it is only the former we hope they will remember that people who live in glass houses should not throw stones; for if window panes represented Christian preachers and Spiritualist mediums, ten of the former to one of the latter would be broken every year.

TO INQUIRERS.

Our message department having been closed and a Ladies Department substituted for the same, we cannot answer any more personal questions or obtain spirit messages for inquirers. Although but few, we would like to say to them that public messages have served their time, something more useful and of general importance having taken their places. Nearly every household now has a medium through whom the primary lessons of Spiritualism can be better given than through a newspaper, while contributors constitute the mediums through whom the higher teachings are proclaimed. Develop home gifts or patronize home talent, and trust to the papers for general instruction. We will try to answer all general questions editorially if questions to that effect be sent in, but let personal questions be answered through mediums nearest at hand. If you have none, develop one. Begin with yourself by holding a pencil suspended over a sheet of paper, withdraw the will from your arm for a little while and await results. Patience and time will accomplish all this. Home instructions are the best, as they lead to self-knowledge, and this is the spirit of the whole movement called Spiritualism.

"You should forget your wounded side and return good for evil, practicing the holy teachings of one who taught us by his noble life to 'Love one another.'"—Mrs. Glading.

SPECIAL NOTICE.

Remitters are requested to make their Post Office Money Orders for subscription or advertising payable to THE WAY PUBLISHING COMPANY—not THE BETTER WAY PUBLISHING COMPANY, nor to THE BETTER WAY, nor to any individual member connected with the office, as all this creates confusion at the Post Office in collecting the Orders, the business manager often having to lose time by having the Orders returned to him for endorsement by those in whose names they are made payable, or by erasing the regular office receipt stamp, which reads "The Way Publishing Company," and changing them to whatever the advice calls for—he not being able to find this out until presenting the Money Orders for payment, and which are stamped before leaving the counting room of the Company's place of business. Therefore, please remember, and make your Order payable simply to

THE WAY PUBLISHING COMPANY.

NO MORE STAMPS, PLEASE!

In ordering books or pamphlets people seem to think that postage stamps are as good as money. They are when needed. But as we have enough on hand for all purposes, we cannot accept any more in payment of dues of any kind. Buy a postal note instead of stamps hereafter, and oblige,

THE WAY PUBL. CO.

LITERARY.

How Elvie Saved the Baby. A story of the Conemaugh flood, by Emma Rod Tuttle. Tablet form, 6 1/2 x 7 inches; heavy card paper, with illustrated cover. This is a poem founded on the narrative of the little heroine, as given by herself. Price, 50 cents.

"Light," of New York, and published by the Equity Publishing Co., 9 West 14th street, announces in its December number that it will continue, and solicits a renewal of subscription. This is a monthly magazine devoted to Spiritual Science and its practical application. Price, \$1.00 per year.

Seeking the Kingdom. A new book on Therapeutics, considered from a Bible standpoint, consisting of twelve Sunday evening talks given at Our Home (Medical Science Institute) by Charles Brodie Patterson. Now ready for delivery; price, \$1.00, postpaid. This book is handsomely bound in cloth of various colors, and contains 132 pages. It can be obtained by addressing C. B. Patterson, P. O. Box 830, Hartford, Conn. Special terms to teachers or those ordering in numbers.

Crime: Its Nature, Causes, Treatment and Prevention. By Sanford M. Green, late Judge of the Supreme and Circuit Courts of Michigan. This book has to be read to be appreciated, for every line is a thought. It treats on the nature of crime philosophically, while the author exhibits a spiritual judgement of human character which leads us to believe that he is also a student of occult sciences. He, too, pays his respects to office-holders thus: "Those who are elected or appointed to make or administer the laws must perform the duties assigned them, or the constitution of the government must cease to exist." He further attributes the origin of all crime to ignorance, and later heredity and parental influences. It is a book that should be in the hands of every student of law.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waitebrook. New York: Murray Hill Publishing Co., 129 East 25th street. On the whole considered, it is a fine work, but a little ahead of the times. It will require some purification to attain it, for on this much of a perfect motherhood depends—but individual spiritual conditions have an influence among Spiritualists already. The author's definition of God is sublime. She says: "Why try to form an idea of that which is unthinkable? Can God be defined? That which has no definition is not, cannot be a thinkable quantity; and that which can be defined is less than the definer, so cannot be God. I can only say that to me the life essence of all things is as measureless as space, as formless as an axiom in mathematics, and as bodiless as are the laws which govern chemical combinations."

Ancient Bridges in China.

The Chinese suspension bridges, dating from the time of the Han dynasty (202 B. C. to 220 A. D.) furnish striking evidence of the early acquaintance of the Chinese with engineering science. According to the historical and geographical writers of China it was Shang Lieng, the commander of the army under Naen Tsu, who undertook the construction of the roads in the province of Shense, to the west of the capital, the high mountains and deep gorges of which made communication difficult and which could be reached only by circuitous routes. At the head of an army of 10,000 workmen, Shang Lieng cut through mountains and filled up the valleys with the soil obtained from the excavations.

Where, however, this was not sufficient to raise a road high enough, he built bridges resting upon abutments or protections. At other places, where the mountains were separated by deep gorges, he carried out a plan of throwing suspension bridges stretching from one slope to the other. These bridges, appropriately called by the Chinese writers "flying" bridges, are sometimes so high as to inspire those who cross them with fear. At the present day there is still a bridge in existence in Shense, 400 feet long, which stretches across a gorge of immense depth. Most of the bridges are only wide enough to allow of the passage of two mounted men, railings on both sides serving for the protection of travellers. It is not improbable that the missionaries who first reported on Chinese bridges two centuries ago gave the initiative to the construction of suspension bridges in the West.—Ex.

CORRESPONDENCE

Brooklyn, N. Y.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South Second street, January 12th Mrs. A. C. Henderson, of New York, inspirational and test medium, will occupy the platform.

Haverhill, Mass.

Miss Josephine Webster, of Chelsea, Mass., called out a good sized audience at Unity Hall on Sunday, December 21st. Although suffering from a severe cold and throat trouble she gave satisfaction in both lectures. The tests were few in number, but thought by some to be the finest of the season. We are having delightful weather, yet quite unlike our New England winters.

Springfield, Mass.

Miss Emma J. Nickerson, of Boston, who has just completed an engagement for the First Spiritualist Society was present at the Ladies' Aid society, Wednesday evening, January 1st, with a ruff and a fine lace handkerchief. Miss Nickerson has done a noble work here, and the society will no doubt secure her again at an early date.

Mrs. Juliette Yeaw, of Leominster, who has been laboring for about a year at Greenfield, Mass., is the speaker engaged for this month. The meetings are held in Dravos Hall, one of the finest in the city. The attendances are large and increasing, and the meetings are free, being paid for by subscription.

Boston, Mass.

The meeting of the Independent Club was held at Twilight Hall, December 31st, with a large audience assembled the last night of the old year.

Mr. H. W. Stratton opened the meeting with a song, and was followed by brief remarks from the president, and a piano solo executed in a pleasing manner by Miss Lillie Fay.

The guides of Mrs. F. K. Rich occupied most of the evening acceptably.

After an invocation and address, in which reference was made to the different grades of spirit condition as of earth condition, each looking out for himself his own lot in life and the reality of spiritualism in the by-and-by, according to the life we live. Many satisfactory tests and communications were given.

Mr. Stratton then gave a piano solo, and Mrs. M. J. Butler followed with a few words, when the meeting closed by singing "In Time Lag Syne."

Topeka, Kas.

Mrs. Ada Foye closed her two months' engagement last Sunday evening at Music Hall in this city. The hall, as usual, was crowded with our best citizens. Her lecture was instructive and good; her services wonderful. Many skeptics had the scales of superstition removed from their spiritual eyes. Many professional men, who never gave Spiritualism a thought, went to her meetings. Two prominent legal gentlemen rose to their feet and professed to be converted. Many sorrowing hearts were comforted and many tears were dried, when the fact of the presence of a dear loved father, mother, husband, wife, son and daughter was demonstrated. A general revival is the result.

On Monday evening the Spiritualists and the many friends of Mrs. Foye tendered her a public reception in Music Hall. Many warm speeches were made, interspersed with songs. On Tuesday noon she left for her Western home in California. H. H. Warner occupies the rostrum during January. We look forward expecting a grand time.

Buffalo, N. Y.

During the month of November and December, 1889, Mrs. Carrie E. S. Twing, of Westfield, N. Y., has occupied our platform. She has drawn good audiences, and has been a decided success in every respect. Her parlor entertainments given every week for the special benefit of our city has also proved to be a success in more ways than one, as she never fails in drawing crowded houses. She has made herself a great favorite with our people, and we hope to have her with us again as soon as she has a month or so to spare. Her time is nearly or quite engaged for all the months of 1890. Her platform tests are above the average and very correct. Her quaint, quaint, "lebanon," "lebanon," who came in contact with him through this wonderful medium.

Mrs. Twing goes from here to Elmira, N. Y., for the month of January, 1890, and from there to the grounds held for the winter and spring. We need more such good, quiet, motherly, every day mediums, as this lady has proved herself to be.

Our society was greatly comforted and well for other societies as she has done for us.

New York City.

On Saturday evening last we went to the residence of Mrs. E. A. Wells to attend a séance given jointly by herself and Professor Archer of California fame. A large company had assembled, comprised of well-known Spiritualists, and in the pause that usually ensues when company are waiting for the delinquents before beginning a séance. The bell rang and a stranger of dignified mien walked in, and as he was unknown to the company all conversation ceased for the time and we were presently summoned to take our places in the circle room, in the center of which stood a table holding a very fine banjo, and seemingly was the only preparation for the expected séance. The stranger before alluded to being seated between the two mediums, both of which he firmly grasped by the hands. The lights were adjusted, and we had some low sweet singing by the circle, and quiet and harmony prevailed. In a few moments we were delighted to hear a female voice of much culture singing in an independent voice. She gave the name of Madame Bishop of opera fame, and seemed to be one of the band of Mr. Archer. Lights arose and floated around the room, in many instances crowding each other, and the names of persons appeared in these lights, so that persons present could readily read them, especially that of Ennie, the child control of Mrs. Wells, was especially conspicuous, like a bright illumination it floated close to our faces.

Many tests were given to the friends around, and showers of flowers fell; some beautiful roses, ferns and lilacs of the valley and carnations. Your correspondent being greatly favored in that instance, and finally a bunch of flowers was placed in our lap, typical of a spirit mourning over lost opportunities, which we at once recognized. Voices seemed to come from the ground held conversation with the sitters while hands patted and lovingly touched those dear to them in the circle, but the climax of the evening was reached when the child, Ennie, spoke, in an independent voice said to the stranger in our midst: "You are an officer and a detective and have been here this evening." "Yes," he replied, "you are right," and almost immediately Mrs. Wells remarked: "I will give you the number of your badge," which she at once handed him, and he at once turned and proceeded to give. This was a revelation to this man, who had no experience, and a wonderful test as well, and he was candid enough to acknowledge it.

Many other tests were given, and for two hours we had most enjoyable séance from the united forces of these two mediums. We are sorry to lose Mrs. Wells, as she goes to fill a long engagement in California. There is, however, in prospective another séance with both of these mediums will use a double cabinet, and we shall have some doubt to tell about this in another letter, and so for the present we take our leave.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualist Conference held their regular Saturday evening conference at Everett Hall on December 28th. The opening address was delivered by Mrs. Lark, who is a fine speaker and handled her subject in a masterly manner.

An election of officers was then proceeded with. The result was all the old board held on unanimously re-elected, showing the faith of the society in the present management. Sharp speeches followed by Mrs. Judge Smith, Mr. Hamlen, Mr. Fames and Oscar W. Edgerly, a fine trance medium from Newburyport, Mass. He is engaged by the Eastern District Society for next Sunday. He is a fine easy speaker and good test medium; his remarks were appropriate and his tests convincing. This society is really progressive; it being the only place in the city where all are welcomed without a door fee; the poor can receive spiritual food without price. It has plenty of talent among its members, hence it has no expense for speakers and mediums.

The Woman's Spiritual Conference met at the parlors of Mrs. Starr, 231 St. James Place, on Thursday evening, December 26th. Mrs. Judge Smith, the mother-in-law of Mr. M. Pomeroy, editor of Pomeroy's Advanced Thought, gave the principal address or lecture of the evening. This lady is a Christian Scientist; hence her remarks were appropriate to her teachings, although to the average mind her subject was too deep for all to grasp, yet many points referred to give food for thought that relieves us from the biased opinions we have inherited from our mortal teachers, about being fallen angels and worms of the dust. After listening to this lady's expressions of human life, we feel more importance in our nature, and our power of spirit to elevate and control our own advancement. She was followed by other speakers, who gave a lucid explanation of life's problems in its higher aspect of spiritual advancement.

Next Thursday evening will be the mediumistic experience meeting. All are invited. No door fee.

Conservatory Hall meeting. The Society of Brooklyn Spiritualists listened to an able discourse on the subject of "Christy" from one of our own mediums, Mrs. Renouf, on Sunday morning, December 23rd. This lady has fine elocutionary powers, and in time will make a fine platform speaker. She only needs a little more confidence in her spirit teacher, and take their inspirational thoughts as given extempore, and thus discard the reading of manuscript. We know this lady to be a true and sincere medium.

When made by angels strong. No trial can complete, No suffering, no wrong, Can bring a heart defeat, When made by angels strong.

Mrs. J. W. Fletcher occupied the rostrum in the evening. Mr. J. W. Fletcher is announced as speaker next Sunday. He is a popular medium with this society, and deserves the praise manifest by the large attendance to his services. His discourses are full of spiritual truth and inspiration.

Chicago, Ill.

The People's Spiritual Society held its regular meeting with President Jenifer in the chair. Mrs. Mattie E. Hull opened the meeting with a beautiful subject, entitled "Sunbeams," which was well received by a good house. Mrs. Dr. Marell followed in a few remarks, and Mrs. Dr. Preston, Mrs. Andrews and Professor Van Horn gave some remarkable tests.

On Friday evening the 31st inst., our Lyceum had an entertainment and a New Year's Tea. It was a grand success. The house was full to overflowing. It opened with singing by the children, "We Are Marching Along." The next was a Silver Chain recitation. Music by the infant band on life and drama, three boys, ages three, five and nine years, under the leadership of Professor L. Roy Van Horn and Mr. C. H. Clark which was greatly enjoyed by all. Master Clifford Boyer and Miss Ethel Shuff, a duet, further recitations were rendered by Miss Manzr, Miss Lulu Clark, Miss Annie Marshall, Miss Sophia Van Gelden, Miss Emma Inger, Master Harry Mitchell, Master Clifford Boyer, Master George Hull and Miss L. Marshall. Miss Suffer sang a song; Mrs. Mattie E. Hull gave a reading, followed by Professor Bowditch in a Shakespearean reading. The program was a grand success. The children then received their presents.

At the People's Spiritual Society Sunday the 24th, Mrs. Mattie E. Hull delivered an admirable address, entitled "A new heaven and a new earth," to a full house. Dr. C. E. McCallister followed in a few remarks, which were received with great applause. Mrs. Cutler and Mr. Warner gave tests.

The Progressive Society services on the 24th ult., held at Gleason's Hall and conducted by Professor Van Horn, was of great interest to a large audience present. A thirty-minute lecture-subject, "Prenatal Spiritual Impressions," met with favor by every one. The spirit test messages that concluded the evening were all recognized by the sitters. Professor Van Horn on his services hereafter at the new Brooklyn Hall, 111 South Peoria street, cor. Monroe street (west side) will be deemed a necessary to a cure a larger hall to accommodate the increasing audience that congregates at these meetings.

Sunday night at Bricklayers' Hall, 93 South Peoria street, the first meeting of the new year was held by the Progressive Spiritualists. There was a large attendance, notwithstanding the rainstorm. This new hall is very cozy and attractive. The rostrum was decorated with vases of choice roses and flowers, an entwining vine in the shape of a horseshoe, and a large crayon portrait of Prof. G. M. Van Horn, which was presented to him on New Year's opening, by Mr. G. L. S. Jenifer, president of the People's Society meetings. Also a photograph of "Storm-King," the medium's Indian spirit guide.

The subject, "A new year's revelation and greeting by the voices of the spirit world," a lecture, was favorably received by every one. Spirit test messages, given by the medium, were duly recognized by the recipients. Many interesting communications were given. These meetings will be continued every Sunday evening at 7:45, and not twice a day, as before stated.

The First Society of Spiritualists of New York City.

Many other tests were given, and for two hours we had most enjoyable séance from the united forces of these two mediums. We are sorry to lose Mrs. Wells, as she goes to fill a long engagement in California. There is, however, in prospective another séance with both of these mediums will use a double cabinet, and we shall have some doubt to tell about this in another letter, and so for the present we take our leave.

Yours, ALEN.

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MOVEMENTS OF MEDIUMS.

Frank G. Wilson solicits engagements as lecturer. Address care of Golden Gate, San Francisco, Cal.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate, San Francisco, Cal.

Address Bishop A. Beals at 210 Arrondel street, St. Paul, Minn., during the month of January.

Harriett D. Barrett, is open for engagements to lecture. Address 182 Grove street, Newville, Pa.

Mrs. Carrie Van Duzee will lecture for the Society in Indianapolis, Ind. for the month of January, 1890.

Mrs. Fannie Ogden, 818 Main street, Peoria, Ill., Trance, Test and Psychometric reader. Can be engaged for the season of 89 and 90.

Mrs. Nellie M. Bado of Capre, Mich., is now ready for winter month engagements as lecturer. Terms moderate and references given.

Miss Emma J. Nickerson may be addressed at 561 Main street, Springfield, Mass., also engagements for the month of March.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Francisco, Cal., N. M.

Clifford Wright is lecturing for the Society for the Advance of Scientific Spirit in all in Cleveland, Ohio, for the month of January. Address 50 Vienna street.

Miss Jennie H. Hagan will make engagements for fall and winter week evenings for 89 and 90 at 52 Irving street, North Framingham, Mass.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego, Cal., N. Y.

F. A. Wiggin speaks in Haverhill and New Bedford in January; in Chelsea, Mass., in February; March and April also taken. Address lectures with tests, 9 Howard street, Boston, Mass.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 231 East Main street, Piquette, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Dr. E. H. Russell, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient financial means to accomplish the same, address 38 Winter street, Haverhill, Mass.

Mrs. Edith E. R. Nickerson will lecture for Spiritualists of Santa Cruz, Cal., for the month of December and January. All communications to Dr. J. R. or Mrs. Edith E. R. Nickerson should be sent to the above address until further notice.

J. William Fletcher lectures in Bridgeport, Conn., the first two Sundays in January; in Brooklyn, N. Y., the last two of January; in February, March, May and June; in Springfield, Mass., during April. Address 12 West 10th st., New York City.

Mr. Frank Alington speaks in Lowell, Mass., the first two Sundays in January; in Bridgeport, Conn., the last two; in February in Haverhill and New Bedford; in March, Philadelphia, Pa.; April in Worcester, Mass., Portland, Maine. Address 9 Bosworth street, Boston, Mass.

M. J. Viera, Indianapolis, is authorized to close engagements for Miss Nickerson in March next in the days of the week, except Wednesday and Saturdays, I would be pleased to hear from any society or individual in this State who may desire her services at that time.

Lyman C. Howe speaks in Meadville, Pa., the Sundays of January; in Boston, Mass., the Sundays of February; in Cleveland, O., in March and Washington, D. C., in April. He is yet free for May and June, 1890. He is engaged for Tuesday, Thursday and Sunday, July 29, 31st and Aug. 3rd at Cassadaga; and from Aug. 9th to 15th at the Iowa Camp Meeting. He is yet free for last two weeks of August.

Henry H. Warner, inspirational trance lecturer and test medium, lecturer for the Topeka (Kan.) Lecture Bureau for the month of January, in February, March, April and May he lectures in New England, and all correspondence for engagements during those months should be addressed to Frederick W. Wright, Atchboro, Mass. Mr. Warner's address is at 21st Fourth street, Topeka, Kan., second floor.

Dr. Eldridge has located at 162 Plum Street, where he will be pleased to receive calls for medical aid or magnetic treatment. See advertisement.

Mr. Fred Evans, the independent slate writer, has returned from Australia and is now in San Francisco. See advertisement in another column.

The New York Chinamen have formed a laundry trust. John is becoming Christianized, or civilized, either. Bled shirts will soon be out of vogue.

The Detroit Journal desires to receive, by postal, the address of all living male and female descendants of Revolutionary officers and soldiers of 1776, and, when possible, the name and State of the ancestor.

Cuba is clamoring for annexation to Uncle Sam, because two millions of people are compelled to pay fifty millions of dollars in taxes to Mother Spain. Come to my arms, my darling—I'll not change you that much.

The building in which the Carrier Dove had its office was partly destroyed by fire, but enough to interfere with probably one of the regular weekly visits. May she soon spread her wings again to bring you glad tidings of great joy.

The grip originated with Moses, but it was a masonic grip. La Grippe is feminine and must have been discovered by a woman. Camphor, however, scattered about the house, is both a preventative and cure, the fumes destroying the parasite that pervades and poisons the atmosphere.

The Perfect Harmony. If thou the soul within thee hast not fed, Dare not to offer others living bread.

If thou thyself hast never stooped to drink, Lead not another to the fountain brink.

If thou hast closed thine eyes and wilt not see, Think not thy touch can set the blindman free.

Content with the low land that round thee lies, Point not thy groveling brother to the skies; If thou choosest rags, and wear them in his sight, Talk not to him of raiment due and white.

If hellish passions rage within thy breast, Bid no man entertain a heavenly guest.

Let inward life and outward service be, Together linked, in perfect harmony,—

Like obdurate bells, that ring so clear and true, We hear angelic music flowing through.

—S. W. P., in Demorest.

A Liberal Offer. I will send a month's trial treatment of Dr. Thomas' "Wine of Herbs," for 50 cents (money refunded if not satisfactory), for croupiness and other kindred diseases. Address Mrs. Dr. Robert M. Thomas, Box 317, Cardington, Ohio.

Hall's Hair Renewer enjoys a world-wide reputation for restoring the hair to bald heads and changing gray hair to the original color of youth.

Bug-Gosh. The chinch bug chews up the wheat grain; The Hessian bug chews the balance same.

The army bug repeats the chawing o'er, The fire bug chews the grain that's in store, And every bug that chances along, Chaw up the wheat with molars strong.

But all of the bugs that bother the wheat, This humbug that takes the procreant's seat,—

—Milling World.

WALTER S. ELDRIDGE, M. D., Of Boston, Mass., Has Located at 162 Plum Street, CINCINNATI, OHIO.

MISS M. A. SAXON, Medium for Independent Slate Writing, Trance AND TRUMPET, 234 East Fifth Street, Cincinnati.

Hitings daily from 9 o'clock until 4 for business and social information. Evening séances by arrangement either at her residence or patrons.

MISS LILLIE COOPER, Trumpet Medium, 330 Court Street, Cincinnati, Ohio.

Hitings daily from 9 o'clock a. m. till 4 p. m., and Tuesday and Thursday Evgs.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 469 BAYMILLER STREET, Cincinnati, Ohio.

Hitings Daily for Information and Tests from 9 o'clock a. m. to 4 p. m.

MRS. S. SEERY, Trumpet Medium, 26 Pine Street, CINCINNATI, OHIO.

Hitings daily from 9 o'clock until 4 for Business and Social Information. Evening Séances by arrangement, either at her residence or that of patrons.

PSYCHOMETRY. Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 105 Fourth street, Milwaukee, Wis.

A LIBERAL OFFER By A Reliable Clairvoyant & Magnetic Physician

Send four 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case free by independent spirit writing. Address Dr. J. S. Louck, Worcester, Mass.

PROF. J. D. LYON, BUSINESS & TEST MEDIUM, SITTINGS DAILY.

Letters by mail, photographs or lock of hair, sent, will be returned on Sunday at 11 a. m. Forty years experience. 188 Richmond Street, Cincinnati, O.

A LIBERAL OFFER. Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease, free. Address

J. C. BATDORF, PRESIDENT MAGNETIC INSTITUTION, GRAND RAPIDS, MICH.

AN ASTONISHING OFFER! Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON, Maquoketa, Iowa.

1707 The most remarkable and valuable Record of Spirit Phenomena ever given to the world from the time of Christ down to the middle of this century, is contained in

LACY'S WARNINGS.

First published in London, 1707. A compilation of the history, experience and development of the Medium; 1



Some of the Foreign Capitals.
Great London is the capital of all our English cities.
Renowned for many a stirring tale in ancient days and times.
Fair Edinburgh, Scotland's pride, thy treasures never we greet
Of Holyrood and Calton Hill and lofty Arthur's Seat.

And Dublin on the Liffey's shore—the greatest Irish town,
Where many a jousting outside car is driving on and down.
And Paris is the city prided by all the land of France,
Where people love to sit outdoors, and laugh and sing and dance.

And Berlin is the capital of all the federation
Which makes the German empire strong, a brave and mighty nation.
In Austria Vienna stands, above the rushing wave,
Her mansions and her palaces the Danube's waters lave.

And grand Madrid's a stately town, the Spaniards love it well,
The proud Castilians walk its streets with many a dark-eyed belle.

And Lisbon, on the Tagus' shore, of Portugal the boast,
Its outlook on the crested wave, its seat the Atlantic coast.

At Amsterdam the gallant Dutch have bade the waters flee,
Their dykes and dams have checked the waves of foaming Zeyder Zee.
Gay Brussels in the Belgian land may art and pleasure woo,
While hearts of English travelers glow at thought of Waterloo.

SPECTRUM ANALYSIS.

What Science Learns with the Aid of the Spectroscope.

The solar spectrum, as shown in the rainbow or dewdrop, has always been a familiar object to mankind, but it is only within the last century that the marvelous facts written in the rays of light from the sun and stars have been revealed to us. Two German scientists, Bunsen and Kirchhoff, first carefully investigated the phenomena of the spectra of the light proceeding from various luminous bodies, and their labors, with those of others following in their footsteps, have opened up a field of investigation which is apparently limitless.

One of the most useful applications of the spectroscope is to the analysis of different substances. The chemist would be unable to detect with his reagents the presence of small quantities of certain elements, but let him bring the substance into the flame of a lamp and glance through his spectroscope, and in a moment their presence or absence is indisputably proved. A ten-thousandth part of a grain of sodium can be easily detected by this means, and simply clapping his hands near the flame will give off enough of this omnipresent element to cause its characteristic yellow line to appear at once in the spectroscope. We have by this means proved the presence of the rare element lithium in the blood of a person who had been drinking a mineral water containing a trace of its salts.

Not only does spectrum analysis show us the presence of familiar elements, but sometimes lines are observed indicating the presence of those previously unknown. Cesium, rubidium, indium, gallium, thallium and several others were thus discovered, although present in such small quantities that no ordinary reagent could have discovered them.

But still more wonderful are the facts made known to us when we turn the spectroscope toward the celestial bodies. Every ray of light reaching us from the sun bears a message which, with the aid of the spectroscope, we can read as easily as we can read the words on those minute photographs which are only visible through a microscope. The characters of many ancient inscriptions are still undeciphered, but the story told by the little dark lines crossing the solar spectrum is perfectly familiar to us, although only a few chapters of it have as yet been interpreted. We know that iron, sodium, platinum and many other elements are present in the sun in the shape of vapor, and it has been well said that if the word "iron" appeared on the disk of the sun the proof of its presence would be much less perfect than is that furnished by the lines which it causes to appear in the solar spectrum. The spectrum of fixed stars, comets, nebulae, variable stars, etc., all gives us an immense amount of information concerning them. We may judge of the temperature of the stars and calculate the speed at which they are moving toward or from the earth. It tells us that comets are, in part at least, gaseous bodies, and distinguishes between those nebulae which are simply distant clusters of separate stars and those which are masses of glowing gas not yet cooled down to the liquid or solid state.

The spectroscope shows the presence of more or less moisture in the upper air, with the accompanying probability of rain or fair weather. It shows the presence of the constituents of blood in solution, besides many other organic substances; and, finally, the spectrum, of the light from certain rare metals glowing in a vacuum under the influence of an electric current proves their compound nature, although to the coarser chemical and physical tests they appear as simple elements.—American Analyst.

Thermometers.

The earliest account we have of an instrument for measuring the heat or cold of the atmosphere is that noticed by the "Spiritalia" of Hero, about 150 B. C. The use of mercury in the tube was suggested by Huyley about 1673, and first practically carried out by Fahrenheit, a native of Danzig—at the time his invention was completed an instrument maker at Amsterdam. He divided the spaces between the freezing and boiling points of water into 180 degrees, and commenced the graduation of his scale at the point to which the mercury fell when the bulb was treated to a mixture of salt and pounded ice. The salt and ice made the lowest degree of cold known to the experimenter or any of his scientific friends, and was on this account termed "zero." It is a generally received idea that the zero point on the Fahrenheit thermometer was so named because it corresponded to the lowest degree of cold known on the shores of the Baltic sea, the native home of Fahrenheit, but this is as erroneous as several other popular ideas respecting the temperature scale. It is simply, as already related, the lowest degree of artificial cold known to the inventor of the useful little instrument. The freezing point of water was marked at 32 degrees above zero, because it corresponded to 32 of the 180 equal spaces marked by the inventor on his scale before any of the points had been named.

About 1730 Reaumur of France used spirits of wine and adopted the freezing and boiling points as the two standards of his scale. The space between these was divided into 80 degrees. The freezing point is the zero of the Reaumur thermometer, the graduations extending each way. The Reaumur was the standard thermometer of France until the time of the revolution in 1793, when it was superseded by the centigrade, the invention of a Swedish astronomer named Celsius. The centigrade thermometer marks 100 degrees between the freezing and the boiling points of water. It is used to the exclusion of the others mentioned throughout continental Europe, the Fahrenheit being almost wholly confined to Great Britain, Holland and the United States.

Facts Concerning Whales.

A sight of these huge, inoffensive animals is to be had during an Atlantic voyage. They are too timid to approach near the steamer. A peculiarity about these wonderful creatures is the tail, which is not vertical as in most fishes, but level, by which they are able to reach the surface of the water with greater facility for respiration; and such is the strength that even the largest whales are able with its assistance to force themselves entirely out of the water. According to a writer in The Ocean, the tail is their only instrument of protection. With one stroke of it they will send a large boat with its crew in the air and shatter the wood into a thousand pieces. Sometimes the animal will take a perpendicular position in the water, with the head downward, and rearing the tail on high, but at the waves with fearful violence. On these occasions the sea foams for a wide space around. This performance is called by the sailors "lob-tailing." A whale's head is about one third of its body, and its tongue is a soft, thick mass which was formerly considered a great delicacy of the table, and a right of royalty. Their blood is red and warm like a man's, and the females suckle their young. A whale has no external ear. Their sense of hearing is imperfect. When the skin is removed a small opening is perceived for the admission of sound. By a quick perception of all movements made on the water it discovers danger at a great distance. The eyes are small, but the sense of seeing is acute.

A whale does not attain full growth under twenty-five years, and it is said to reach a very great age. They live in families rather than herds and are of a kindly nature, with the instinct of family affection very strongly developed. Whales have no teeth, instead of which whalebones grow down out of their upper jaw.

The "Driver" Ants.

The most formidable of the insect pests that affect the dwellers on the West African coast is the "driver" ants. These insects move in vast armies of several millions, marching in a dense column two feet in width, at a uniform pace, and in a straight line.

If a native but lies in their path, and the inmates fail to prevent the ants from gaining the threshold, the hut must be vacated till the long line has passed through and consumed everything eatable within the building. The author of "Glimpses of Feverland" says that the only thing which will stop the "drivers" is a large fire directly in their line of march. A native, when he discovers that the ants are marching toward his hut, kindles a fire in front of the advancing column. It turns neither to the right nor to the left, but plunges into the flames, for every ant seems impelled to go forward, no matter at what cost.

After the "drivers" have walked into the fire for an hour or two, and several hundred thousand have been consumed, their sturdy stolon weakens. They deflect their line to the extent of a few feet, and, passing the fire, set out on a fresh path of destruction, which leads them clear of the hut they had threatened.

Student (reciting)—And—er—then—er—then—er—he—er—went—er—and—er—

The class laugh.
Professor—Don't laugh, gentlemen; to err is human.

The Brooklyn Bridge.

The great bridge over East River is one of the marvels of the age, and connects the two cities of New York and Brooklyn, thus virtually forming one city almost as large as Paris.
The New York tower of this bridge contains 46,950 cubic yards of masonry, the Brooklyn tower 38,300. Weight of the Brooklyn tower 91,000 tons. Weight of the New York tower 125,000 tons. Height of the towers above high water mark, 277 feet. Height of roadway above East River, 135 feet. Width of bridge 85 feet. Length of main span 1,595 feet. Length of each land span, 932 feet. Length of each of the four great cables, 3,380 feet. Strength of each cable, 15,000 tons. The construction of this enormous suspension bridge was begun in 1870 and completed in 1883, at a total cost of \$15,000,000.—W. N. L.

Test of Citizenship.

A discussion arose on board an Atlantic liner a short time ago as to the citizenship of a gentleman at the other end of the saloon.

"He's an Englishman," said one; "I know by his head."

"He's a Scotchman," said another. "I know by his complexion."

"He's a German," said another; "I know by his beard."

The young ladies thought he looked a little Spanish. Here the conversation rested, but soon one of them spoke:

"I have it," said she. "He's an American; he's got his legs on the table."

Stranger—"Did a pedestrian pass this way a few minutes ago?" Granger—

"No, sir. I've been right out this latter part for more'n an hour, and not a blasted thing has passed 'cept one solitary man, and he was tramping 'erlong on foot."

"LET 'EM RAP."

To the Editor of The Better Way.

"Why is it so many Spiritualists, and those high up in the ranks, too, write and speak so discouragingly about persons sitting for development, and also in regard to physical phenomena, such as rappings, table-tippings, etc."

S. T. SUDDICK.

Because those high up in mediumistic development know that there is just as much difference between the physical phase of mediumship and the mental phase as there is between Robert G. Ingersoll, the brilliant, mental man, who cannot utter a word but what seems inspired with the very soul of poetry and beautiful truth, and the physical man that labors his ten hours for a dollar in a ditch or a coal mine. Physical phenomena are of a great use to those that are investigating our ism, and we cannot do without it; but to those that have passed the a, b, c of investigation, to those that have reached the inner circle—that charmed inner circle. In that Holy of Holies where we stand face to face with our loved ones, we cannot use in any sense the physical phase of our mediumship.

Let them rap, and, as S. T. Suddick says, "Let those that can do so tread the higher paths, and leave the physical plane for those who are to follow."

"The physical phenomena is the foundation upon which the beautiful temple of Spiritualism rests, and is just as necessary, though perhaps not quite so grand as the philosophy itself."

SUDDICK.

N; the physical phenomena is not the foundation upon which the beautiful temple of Spiritualism rests; it is only a part of it. To those that are so finely constituted that they skip the physical phase altogether, and step at once into the mental state, or clairaudient and clairvoyant state. The physical phase is not the foundation of all their hopes and joys and knowledge. 'Tis a phase that they know nothing of any more than a pampered son or daughter of luxurious wealth knows of the hardship of the toiling laborer of the ditch or the mine. Yet with S. T. Suddick I say let each investigator take up his own way, his own path and tread it in a manner that suits him best. Our capacity and adaptation to all the different paths will show us best which to take.

I agree with friend Suddick on most points, but when he says, "You cannot hinder God," I feel just a little inclined to ask who is God that S. assumes to know so easily; for nearly seventy years have I tried to make up my mind that I knew of a God, but even now I search my innermost soul and exclaim, "I don't know." "A God defined is a God dethroned," to me S. I simply "don't know." Does he know, or is it only an assertion on his part?

I look at the earth and all it contains. I look at the starry heavens and try to comprehend some of its wonders, and I cannot do so, so again I exclaim, "I do not know," for I only in all the immensity of thought, time or space see the result of some great force, and find, alas! that "I do not know," and what is more, I know that S. T. S. nor any other mortal can ever know.

J. W. DENNIS.

"Say, father, can I go to the circus?"
"No, my son. The things shown there are not fit for respectable people to see."

"How do you know they ain't?"
"I looked the posters over carefully while on the way to church Sunday morning."

"I notice, Jennie," said one young lady to another, "that you never lace tight now."

"No?"
"What's the reason?"
"Well, I've got a beau now, and when he's squeezing me I want to know it and enjoy it."—Boston Courier.

The Immortality of the Soul.

BY MRS. H. S. AUSTIN.

All Christians throughout the civilized world believe and acknowledge the immortality of the soul. It is a subject that has been pondered over and discussed from the earliest days of the world's history down to the present age. But how many of us while dwelling on the memory of the dead are apt to speak of them as our loved and lost ones. We do not always bear in mind that our loved ones have truly and surely but entered life—life in its fullest, grandest sense the life beyond the grave that exists eternally. Death is but a word—a name to convey to us the meaning of the change from earth life to life eternal. It is in reality but a gate that divides the seen from the unseen world, and which, after an allotted period given to mortals to dwell on earth opens to admit them to the progression of a higher and a better life. It is this hope—nay, certainly—that sustain us through the bitter grief and pain we experience in parting with our loved ones—the sweet hope of meeting again to part no more. Then who can doubt in the continued existence of life after death. Take for example a blade of grass or a star-eyed daisy (one of God's own flowers, because they grow everywhere) it is transplanted and trodden upon by every passer-by until it is seemingly crushed to death. The cold, harsh winds sweep over the spot where the daisy grew, the winter's snows descend and lie heavily on the earth, leaving one to imagine that if a few poor little daisies escaped their common fate—that of being trampled to death—they were surely chilled to death by the snow that lie so heavy above them. But no; Spring approaches, and at the soft touch of her warm breath the snow vanishes and nature assists mother earth to don her robes of green. Spring recedes to make way for summer, and beneath the genial rays of the summer sun the modest daisy lifts its lowly head to bloom again in full and complete life. It was not dead; the vital principle existed and only waited for the proper time and conditions to renew life. Now, if a simple daisy is endowed with a vital power that exists through all the seasons' changes, then how can we doubt but that the soul of man is endowed with the same inherent qualities. Ah, there is an inner consciousness which speaks to us of the God-like attributes that is in humanity, and which stamps the conviction on us that we are more than the grass and flowers; that we are the crowning work of the great Creator. And thus we find in nature everywhere the same great lesson—that there is no death except the death or decay of the body, which is only the habitation of the soul during the natural term of life allotted to mortals while on earth. The soul is, as it were, a prisoner, and at the moment of release it separates itself from the body and emerges into new and perfect life. Our lives on earth are governed by unseen forces, our acts and deeds are seemingly outward and controlled by our will, but may not the sources from which they spring be hidden from our gaze. What possibilities may not spread out before us in the unlimited future, possibilities of growth, knowledge and progress not dreamed of by us now. "No night there" must mean no doubt, no darkness, and no shadow of death. There everlasting peace abides, and the fullness of our lives there will be complete and not hampered by our struggles and failures of life here, and Oh! the great joy when the heart shall be satisfied and filled with peace and hope. Then why should we murmur when our life seems hard and dreary, an inner voice speaks bidding us be brave and hopeful; by and bye the shadows will fall apart; the fetters that bind us be dissolved, and all our heartaches and burdens be removed. We should pray for the strength to wait patiently for the white sails of death to spread over our ship and launch us out upon the returnless waves. There our tired hands shall be folded and our earthly labors ended, and all that is mortal of us will be laid away in a quiet grave in some silent city of the dead. Thank God there is a home beyond the grave, and may we not hope that when we awake there we shall be satisfied.

The Best Line.

The Best Train Service.
The Only Dining Car.
The Best of Everything.
No Other Line can boast of Pullman's Perfect Safety Vestibuled Trains To INDIANAPOLIS And CHICAGO. LEAVE CINCINNATI At 9:30 p. m. (9:52 City Time). ARRIVE CHICAGO At 5:35 a. m. Day Train the Only "Vestibule" LEAVES CINCINNATI At 6 a. m. ARRIVES CHICAGO At 5:00 p. m. Electric Lights. Pullman Dining Car. Steam Heat. And Really and Truly Vestibuled. The Best Trains on Earth. All this via C. & O. and MONON ROUTE.

A Christian tribe, surrounded by Pagans, has just been discovered in the heart of Africa. They had never before seen a white man. While their religious ideas are crude, they have a priesthood, the cross and other emblems of Christianity. They are believed to have been exiled from Abyssinia about eight hundred years ago.

PISO'S CURE FOR CONSUMPTION.



CINCINNATI, HAMILTON & DAYTON R.R.

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